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**ANALYSIS AND SUMMARY
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TESTAMENTS, WITH A LARGE VIEW OF JERUSALEM
AND PLAN OF THE ANCIENT CITY.

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AN ANALYSIS AND SUMMARY OF NEW TESTAMENT HISTORY

INCLUDING

THE FOUR GOSPELS HARMONIZED INTO ONE CONTINUOUS NARRATIVE;
THE ACTS OF THE APOSTLES AND CONTINUOUS HISTORY OF ST. PAUL;
AN ANALYSIS OF THE EPISTLES AND BOOK OF REVELATION;
THE CRITICAL HISTORY, GEOGRAPHY, ETC.;

WITH COPIOUS NOTES, HISTORICAL, GEOGRAPHICAL,
AND ANTIQUARIAN

James Talboys
BY J. T. WHEELER, F.R.G.S.

PROFESSOR OF MORAL AND MENTAL PHILOSOPHY AND LOGIC IN
THE PRESIDENCY COLLEGE, MADRAS;
AUTHOR OF "AN ANALYSIS AND SUMMARY OF HERODOTUS," AND "AN
ANALYSIS AND SUMMARY OF THUCYDIDES," ETC.

Eighth Edition, Revised.



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PREFACE.

THE present work differs in so many respects from the former volumes of the same Series, that a detailed account of its contents will be necessary for a proper understanding of its scope and object.

In the first place, although the title of an "*Analysis and Summary*" has been continued, for the sake of preserving its uniformity with the Series, yet the present volume may be regarded more as an "*Analysis and Paraphrase*;" for instead of an abridged summary of facts, the narrative has been frequently expanded for the more full development of the meaning ; and all the discourses and parables of our Lord, which, even in our translation, are often regarded with the same holy veneration as if they had been written in the vernacular tongue of the period, are here given entire in the very words of our authorized English version, but in a smaller type, and divided into paragraphs like the other portions of the work.

From the title thus modified, the reader may conclude that the object of the accompanying work is as follows. First, To reproduce the Gospels and Acts in a typographical form and style the most capable of fixing them in the memory of the

English student. Secondly, To incorporate such historical, chronological, geographical, and antiquarian information, either in the sacred narrative itself, or in notes at the foot or margin of each page, as should guide the reader through all the intricacies of the inspired relation, and, as far as possible, render the whole as easy of comprehension as a modern history. Lastly, To store the mind of the student, gradually, and from the very commencement of the volume, with every species of illustration and elucidation necessary for a complete understanding of the narrative, and which, if not sufficient to enable him to master every difficulty, will at least prepare him for more recondite study.

In carrying out this design, the author has studiously avoided all doctrinal points likely to interfere with the general usefulness of his work. Guided, as he hopes, by the great fundamental principles of the Church of England, and of the Reformation, which are duly and faithfully recognised by all true Protestants of every denomination ; he has left it to parents and tutors to explain the right view in minor controversial matters. Practical notes, however, will be found on the miracles and parables of our Lord, together with a few of a critical character, as occasion required.

In accordance with the foregoing plan, the author has divided the New Testament History into two parts, viz. the Gospel and the Apostolic ; and from the differences of subject and arrangement, it will be necessary to describe these two divisions of the work under separate heads.

I. In compiling the Gospel history, it was found advisable to harmonize and digest the four Evangelical accounts into one continuous narrative, upon the basis of "*Greswell's Harmonia Evangelica.*" This is separated into divisions, and each division into paragraphs ; all of which have the contents

appended in a peculiar type ;* these contents are also thrown together at the commencement, and thus form a comprehensive analysis of both the narrative and the discourses in all the Four Gospels. This portion of the work is illustrated by the addition of the chronology and geography in the margin of every page ; by a profusion of historical and explanatory notes, and a careful mapping out of the years of our Lord's ministry, and the days in Passion week, on the authority of Greswell ; and by the addition of an introductory outline of the political state of the Jews at our Lord's advent, forming a continuation to the Connexion between the Old and New Testament, included in the "*Analysis and Summary of Old Testament History.*" The author would also draw the especial attention of the student to the Synchronistical Table† at p. 17—19, which comprises the history of Palestine under the successors of Herod the Great, from the birth of our Lord until the destruction of Jerusalem, and is arranged in parallel columns, and preceded by a general view of Herod's family. The apparent discrepancies between the different evangelical accounts are pointed out and explained as they occur ; and in

* The prominent black type which I have used for my contents throughout the present Series, and which is technically called Clarendon type, is now being very generally adopted in similar publications, though prior to the appearance of my Analysis and Summary of Herodotus in 1848 it was comparatively unused. Indeed many attempts were then made to dissuade me from using what was thought so vulgar a letter, but its recent adoption in such works as Dr. W. Smith's Classical Dictionary, and the English translation of Freund's Latin Dictionary, and other publications of a similar class, and the universal praises it has received from numerous Reviews, afford a sufficient testimony both to its usefulness and beauty.

† This Table, which of course is copyright, was drawn up at a greater expense of time and labour than, at first sight, would be imagined, and whilst the author is willing that it should be rendered as useful as possible, he expects that it will not be appropriated without consent.

the more important places each account is given separately, to enable the reader to compare them with each other.

II. The Apostolic history is divided, headed, and illustrated in a similar manner to the Gospels, with the exception, that it includes a far larger proportion of historical, geographical, biographical, and antiquarian notes. It embraces, 1. *The Acts of the Apostles*, with the narrative paraphrased, and the speeches and sermons reprinted verbatim, as in the Gospel portion. 2. *The continuous history of St. Paul*, completed until his death, by the intercalation and addition of historical matter from the Epistles, and by a paraphrased narrative of his voyages. The latter is more extended than any other portion of the volume, in order to include as much geographical description as possible in the text, without obliging the reader to refer to detached notes, which but too often distract his attention and break off his interest in the most important periods of the history. 3. *An Analysis of the Epistles*, those of St. Paul being inserted in the history of the period when they were written, and which may be referred to by means of the index; and those of St. Peter, James, John, and Jude, being arranged by themselves as an appendix to the Acts. 4. *The Book of Revelation*, including the more certain arguments in favour of its authenticity, and an Analysis and Summary of its contents.

Such then are the principal features of the volume now presented to the public. It also contains, in addition, an Introduction, comprising an analysis of all the principal proofs of the authenticity, credibility, and inspiration of the New Testament; and an outline of its critical history and geography. Notices of the twelve disciples will also be found at page 207, and complete indexes both to the text and notes at the end of the volume.

In the preparation of this work, numerous authorities have been consulted upon every subject, and endeavours have been made to select, analyze, and digest an amount of information, which though comparatively new to the general reader, should yet prove instructive and explanatory. Wherever such information has been deemed original or important, a reference has been added; but to have appended one in every case would have been both needless and troublesome.* The author, however, acknowledges his great and especial obligations to the valuable researches in Kitto's Biblical Cyclopaedia, and Dr. Wm. Smith's Classical and Biographical Dictionaries, and to those of Greswell, Davidson, Horne, Bengel, Burton, Mosheim, Parkhurst, Lightfoot, Robinson, Olshausen, Neander, Tischendorff, Tate, Bp. Pearson, Professor Hackett, and to many historians and geographers referring to the period, as well as the works of others to which only incidental reference has been made. For many of the more practical notes, the author has been especially indebted to those of the Rev. R. C. Trench, on the Miracles and Parables, in which are exquisitely combined the feelings of the poet with the sentiments of the Christian.

In concluding this somewhat lengthy preface, the author would express his satisfaction at the favourable manner in which his previous works have been received both by the press and the public. He has hitherto withheld his name from the title-pages of his different publications, but the

* The more advanced student will find references to almost every existing work that is really valuable upon any subject, by turning to the subject itself, either in Kitto's Cyclopaedia, or Horne's Manual of Biblical Bibliography. The writer of the present pages would also be happy to furnish such information as might be directly required by any of his readers.

success which has attended his efforts induces him now to acknowledge the authorship. The facilities his business as a bookseller affords him for referring to so many authorities, has, he hopes, increased the value of his unpretending volumes ; nor can he charge himself with neglecting important avocations, whilst devoting the intervals of business to literary labours, which have been so indulgently received, and earned for him, however unworthily, the kind regard and esteem of some of his most valued friends, to whom otherwise he must have remained unknown.

J. TALBOYS WHEELER.

*Cambridge,
June 8th, 1852.*

INTRODUCTORY OUTLINE

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I. GEOGRAPHY OF THE NEW TESTAMENT HISTORY.

ANALYSIS.

The World of the New Testament, *viz.*

I. The Jewish nation, or Palestine.—Face of the country.—Divisions, *viz.*

1st, *West of the Jordan*. 1. Galilee, or the northern district. 2. Samaria, or the central district. 3. Judea, or the southern district. Description of Jerusalem.

2nd, *East of the Jordan*. 1. Peræa Proper. 2. Gilead, or Galaaditis. 3. Decapolis, or Ten Cities. 4. Batanæa. 5. Gaulonitis. 6. Auranitis, or Hauran. 7. Trachonitis. 8. Ituræa. 9. Abilene.

II. The Gentile nations, *viz.* 1. Syria and Phœnicia. 2. Asia Minor. 3. Macedonia and Illyricum, or Northern Greece. 4. Achaia, or Southern Greece. 5. Islands in the Mediterranean and Ægean. 6. Italy.

SUMMARY.

The World of the New Testament.—The geography 1 of the New Testament may be divided into that of the Jewish and the Gentile nations, which exactly correspond to the two great divisions of gospel and apostolic history

into which the inspired annals of our Saviour and his apostles are naturally separated. Accordingly the present outline is arranged under the two following heads.

1. *The Jewish nation, or Palestine*, in which our Saviour taught and suffered. 2. *The Gentile nations*, comprising Syria, Phœnicia, Asia Minor, Northern Greece or Macedonia, Southern Greece or Achaia, Italy, and some of the islands in the Mediterranean, which together formed the more extended theatre on which the apostles faithfully preached the gospel of their Lord and Master, in obedience to his last commands.

2 **I. The Jewish nation, or Palestine.**—This included a tract of country enclosed between the mountains of Lebanon, the Mediterranean Sea, and the deserts of Arabia and Syria. It was bounded on the north by the highlands of Syria and Phœnicia ; east, by the deserts of Syria ; south, by Arabia Petræa ; west, by the Mediterranean. Its extreme length is about 180 miles ; its width in the north scarcely exceeds 20 miles, whilst in the south it has been variously estimated at from 45 to 60 miles.

3 **Face of the country.**—The country consists of two sets of highlands ranging north and south, enclosing the valley of the Jordan, the lake of Tiberias, and the Dead Sea. These highlands are formed by the chains of Libanus and Anti-Libanus, which run nearly parallel through Palestine on opposite sides of the Jordan, and finally connect themselves with Mount Horeb and Sinai near the Gulf of Suez. Both chains give out numerous lateral spurs, some of the western range extending so as to project, like Mount Carmel, in bold headlands on the coast. These subordinate ranges, with the west declivity of Libanus, and the east declivity of Anti-Libanus, are by far the most fertile portions of the mountain system ; for the mountains which surround the Dead Sea,

and those to the west of the Jordan, are arid, stony, and full of precipices and caverns, and have a melancholy desolate appearance, harmonizing well with that of the desert, by which they are bounded on the east. The principal mountains in the western highlands are, Carmel, Tabor, Gilboa, and the two heights of Ebal and Gerizim : on the east of Jordan is Mount Gilead. The river Jordan seems like the natural centre of the whole country. It flows from the low grounds of Mount Hermon in the north, and reaches first the waters of Merom, and then the Sea of Galilee, called also Lake Tiberias, or Gennesareth, from whence it precipitates itself down a succession of rapids into the Dead Sea, the waters of which are calculated to be more than 1300 feet below the level of the Mediterranean. From both sides of the western highlands, several small streams run into the Mediterranean or the Jordan, of which the most important is the Kishon ; on its eastern side the Jordan receives the Yarmuk and the Jabbok, whilst farther southward the river Arnon falls into the Dead Sea. Palestine thus consists chiefly of rugged hills and narrow valleys. It possesses, however, the fertile plains of Esdraelon and Sharon on the west of Jordan, and on the east is the extensive and valuable plain of the Hauran, called Auranitis, which trenches on the desert.

Divisions.—The river Jordan naturally divided Palestine into two great divisions of territory. 1. *West of the Jordan*, which included the three districts of Galilee, Samaria, and Judæa. 2. *East of the Jordan*, which bore the general name of Peræa, or “The country on the opposite side,” but also was subdivided into various districts, of which Peræa, in the more limited sense, only formed a portion.

1st, *West of the Jordan* : 1. *Galilee, or the northern district.*—This territory, anciently occupied by the four

tribes of Naphtali, Asher, Zebulun, and Issachar, was not called by the collective name of Galilee until after the return from Babylon. The highlands of Syria bounded it on the north ; Phœnicia, on the west, cut it off from the Mediterranean by a narrow slip of lowland territory ; the river Jordan and Sea of Galilee sharply divided it on its eastern side from the various districts of Peræa ; and Samaria bounded it on the south. It was divided into two parts. 1. *Upper or Northern Galilee*, called also Galilee of the Gentiles from its mixed population. Its principal city was Cæsarea Philippi. 2. *Lower or Southern Galilee*, of which the chief towns were Tiberias, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, Nain, and Cæsarea Stratonis. Here our Saviour lived until he commenced his ministry in his 30th year ; and although he visited other provinces, yet it was here that he chiefly resided, and where he made his first appearance to the apostles after his resurrection.

From the earliest times a Gentile influence pervaded the whole of Galilee. Few, if any, names are found in it of ancient holy seats, connected with the wanderings of the Hebrew patriarchs ; whilst the idolatrous rule of those besotted monarchs, who made Israel to sin, stifled all strong zeal for the true worship of Jehovah. In every external respect, however, Galilee was a most favoured country. "The Galilæans," says Josephus, "are warlike from infancy, and have always been numerous. The land is universally rich and plentiful, and full of plantations of every variety of trees ; insomuch that its exuberance invites the most slothful husbandman. It is thickly strewed with populous cities and villages, holding from 500 to 1000 inhabitants each. In short, though in size it is inferior to Peræa, yet it is superior in power, for it is every where cultivated and every where productive." The people spoke a dialect of the vernacular

Syriac different from that of Judæa, and which was of course accounted rude and impure, as all provincial dialects are considered to be in comparison with that of the metropolis.

2. Samaria, or the central district.—Samaria lies 6 with Galilee and Judæa north and south, and with the Jordan and Mediterranean east and west. It is principally table land, diversified with hills, in ridges and numerous knolls. The soil, according to Josephus, was soft to the plough and fertile ; less watered by streams than Galilee ; but all the water was peculiarly sweet, and the grass such as to give an unusual abundance of milk to the cattle. Its principal cities in the time of our Saviour were, Sebaste, on the site of the ancient Samaria, Sychar, etc. The Samaritans were a mixed race, and were descendants of the few Jews left behind at the Assyrian captivity, and of colonists from different parts of the Assyrian empire. Their religion thus assumed a mixed character. Idolatry was associated with the worship of Jehovah. They at length became jealous of the second Temple built at Jerusalem after the Babylonian captivity by Zerubbabel, and erected a temple for themselves on Mount Gerizim. Hence arose that inverate enmity between the Jews and Samaritans, which subsequently became proverbial ; and at festival seasons, when the religious life among both parties was in its fullest vigour, their hostility was most powerfully developed, and our Saviour felt its influence on more than one occasion.

3. Judæa, or the southern district.—Judæa was a 7 name sometimes given to the whole country west of the Jordan, and even sometimes included a considerable portion of the eastern territory ; but under the Romans it only denoted the district to the southward of Samaria, between the Dead Sea and the Mediterranean, with the ancient Idumæa on its south. It is Judæa in this limited

sense that here requires our notice. The distinction of the tribe of Judah into "The Mountain," "The Plain," and "The Vale," which we meet with in the Old Testament, was still preserved in the larger territory of Judæa. 1. *The Mountain or Hill country*, which was that broad back of mountains which fills the centre of the country from Hebron southward to beyond Jerusalem. 2. *The Plain*, which included the great plain between the hill country and the Mediterranean. 3. *The Vale and Wilderness of Judæa*, which together embraced that wild and inhospitable region lying between the hill country and the Dead Sea. Josephus divides the whole into eleven districts, of which it is here unnecessary to give the names, and impossible to fix the boundaries. Its chief towns mentioned in the New Testament, are, Jerusalem, Jericho, Bethlehem, Hebron, Emmaus, Juda or Juttah, Ephraim, Bethany, Bethphage, Gaza, Arimathæa, etc.

Judæa was not naturally so fertile as Galilee or Samaria. It is more mountainous, and its whole eastern side is a wilderness of limestone ; and on the south-west are wide wastes. The rocky hills were, however, easily converted into soil by the rains, and the mould was arrested by terraces, and elaborately cultivated. Thus were the ancient heights of Judæa, by the industry of its small native proprietors, enriched and beautified with the fig, the olive, and the vine ; but when the inhabitants were rooted out, the culture neglected, the terraces left to decay, and the soil washed down to the valleys, the arid rock alone remained naked and desolate.

8 Description of Jerusalem.—Jerusalem is built on four hills, Zion, Millo or Acra, Moriah, and Bezetha, and is surrounded by a valley, again encompassed by high ground. The stronghold of the Jebusites was on the southern and larger hill of Zion, on which was subsequently built the City of David ; but their town was built

on the northern hill, called Millo in the Hebrew, and Acra (or citadel) in the Greek. Zion was subsequently called the Upper City, and Acra the Lower City ; and the depression between the two mountains was filled up by Solomon. East of Millo and Zion was the flat-topped hill of Moriah, on which Solomon built the Temple. The same king united Zion and Moriah by a causeway, and the Maccabees filled up the valley between Moriah and Millo. At a later period a fourth hill was included on the north of Moriah, called Bezetha. The brook Kidron, which is now only the dry bed of a winter torrent, winds round Jerusalem on the north and east along the valley of Jehoshaphat, and encloses the pool of Siloam at the south-eastern corner of the city. On the south of Zion lies the narrow valley of Hinnom, or Tophet. To the east lie the garden of Gethsemane, the Mount of Olives, the small village of Bethany, and farther on, bearing towards the north, the town of Jericho near the banks of the Jordan. The village of Emmaus lies on the west ; that of Bethlehem on the south. The ravines on three sides of the ancient city form a natural defence. On the west the descents are more gradual, but are protected by depressions of moderate depth. The hills which look down on Jerusalem, and lay it open to destructive attack from modern artillery, probably explain the abundance of spring water for which the city has been celebrated ; for in the numerous blockades which it has endured, the besiegers are said to have been often distressed for want of water, the besieged never.

2nd, East of the Jordan : Peræa.—The division of 9 the districts west of the Jordan are easily comprehended by the reader of the New Testament ; but those on the east, between the Jordan and the desert, which are sometimes included under the general name of Peræa, or “the country on the opposite side,” are most confusing and

perplexing. The utter want of information concerning their exact boundaries, and the way in which one seems to run into the other, or, as in the case of Decapolis, even to include a portion of territory west of the Jordan, renders it totally impossible even to draw an approximating line of division on the map. It has been therefore thought advisable to give a more detailed account of the divisions of this territory than its historical importance would otherwise warrant.

Peræa in its most extended sense seems to have included the following districts : 1. Peræa Proper. 2. Gilead, or Galaaditis. 3. Decapolis. 4. Batanæa. 5. Gaulonitis. 6. Auranitis. 7. Trachonitis. 8. Iturea. 9. Abilene.

- 10 1. **Peræa Proper**, or the southernmost canton, was a mountainous district, which included many places famous in Old Testament History, and was bounded north and south by the Jabbok and the Arnon. Its chief cities were Ramoth-Gilead, Heshbon, Dibon, etc. *Moabitis*, the ancient Moab, lay on its southern, and *Ammonitis* on its eastern frontier.
- 11 2. **Gilead, or Galaaditis**.—This name has been applied, like Peræa, to the whole territory east of the Jordan ; as, however, it is continually mentioned in the Scriptures in contradiction to, or apart from, Bashan, (sect. 13,) we may conclude that it referred more particularly to the range of eastern highlands running from Mount Hermon southwards, which were especially distinguished for their rich pastures and aromatic simples.
- 12 3. **Decapolis, or Ten Cities**.—This is a still more doubtful territory, so called from its anciently including ten cities, of which different geographers give different lists. The name was, in course of time, applied to more than ten cities, which may account for these discrepancies. One of the cities, Scythopolis, was certainly in Galilee ;

several if not all the rest were east of the Jordan. The Decapolis towns mentioned in the Gospels were evidently situated in the neighbourhood of the Sea of Galilee.

4. Batanæa.—This territory was so called from forming a part of the ancient Bashan : the rest being called Trachonitis, Auranitis, and Gaulonitis. Bashan was anciently celebrated for the richness of its pastures and consequent superiority of its breed of cattle. Batanæa lay to the south of the rest of Bashan, and immediately to the east of Peræa or Gilead.

5. Gaulonitis was a small territory stretching along the eastern shore of the Sea of Galilee.

6. Auranitis, or Hauran, was a large district which lay between Gaulonitis and Trachonitis, but at a later period included Trachonitis, Ituræa, and part of Batanæa under the same name. It is represented by Burckhardt as a volcanic region, producing, however, crops of corn and patches of luxuriant herbage. It abounds with interesting remains of cities, among which Greek inscriptions are found.

7. Trachonitis was a rocky, mountainous territory east of the Hauran, full of caves and much infested by robbers.

8. Ituræa.—It is impossible to fix the boundaries of this district. Ituræa Proper was a small territory to the north of Auranitis, but the name was often so loosely applied as to include a large portion of the southern territory. Philip is called by St. Luke the tetrarch of Ituræa and Trachonitis, but Josephus mentions his territory as composed of Auranitis, Trachonitis, and Batanæa. Probably Philip possessed all the Palestinian territory northward of the river Yarmuk or Hieromax.

9. Abilene was a district in the extreme north, and formed a part, not of Palestine, but of Cœle-Syria. It was originally a tetrarchy under Lysanias, but was sub-

sequently given to Herod Agrippa I. by the emperor Caligula. See table at p. 17—19.

- 19 **II. The Gentile nations.**—These include the following countries, throughout which St. Paul and others of the apostles preached the gospel of Christ, and founded numerous churches. 1. Syria and Phœnicia. 2. Asia Minor. 3. Macedonia or Northern Greece. 4. Achaia or Southern Greece. 5. Islands in the Mediterranean. 6. Italy.
- 20 1. **Syria and Phœnicia** extended from the borders of Palestine northwards to the sources of the Euphrates. SYRIA was regarded as consisting of two parts. 1. *Northern or Upper Syria*, which included the whole country down to the beginning of the Lebanon range. Cities: Antioch, Seleucia, Laodicea, etc. 2. *Syria Proper or Cœle-Syria*, which extended to the borders of Palestine, and was divided by the chain of Lebanon, which ran through its whole length like a spine, into a maritime and an interior district. Cities: Damascus, etc. PHœNICIA was a narrow strip of lowland territory, enclosed between the range of Lebanon and the Mediterranean. Cities: Tyre, Sidon, Zarepta, Ptolemais, etc.
- 21 2. **Asia Minor** was the extreme western peninsula of Asia, bounded on the north, west, and south by the Euxine, Ægean, and Mediterranean, and on the east by the mountains on the west of the upper course of the Euphrates. It was divided by the later Greeks into the following provinces. **West or Lydian Asia.**—1. *Mysia*. Cities: Troas, Assos, Adramyttium, and Pergamos. 2. *Lydia*. Cities: Ephesus, Sardis, Smyrna, Thyatira, and Philadelphia. 3. *Caria*. Cities: Miletus, Laodicea, and Cnidus. These three districts were those amongst which the gospel truth was taught with the greatest success. **South.**—4. *Lycia*. Cities: Myra and Patara. 5. *Pamphylia*. Cities: Perga and Attalia. 6. *Cilicia*.

City: Tarsus, the birth-place of St. Paul. North. 7. *Bithynia*. 8. *Paphlagonia*. 9. *Pontus*. Central. 10. *Phrygia*. Cities: Colossæ and Hierapolis. 11. *Pisidia*. City: Antioch. 12. *Lycaonia*. Cities: Iconium, Lysstra, and Derbe. 13. *Galatia*. 14. *Cappadocia*. **Asia Minor under the Romans** in the reign of Augustus, was divided into three provinces: viz. 1. *Proconsular Asia*, or *Asia Proper*; which included the western districts of Mysia, Lydia, Caria, together with the interior district of Phrygia. The three maritime districts of Mysia, Lydia, and Caria alone, without Phrygia, are often mentioned in the Acts, under the general name of *Asia*. Accordingly, for distinction' sake, this territory has been called *Lydian Asia*, of which Ephesus was the capital. 2. *Prætorian Asia*, which included the northern districts of Bithynia, Paphlagonia, and part of Pontus. 3. *Interior Asia*, which appears to have comprehended Pisidia, Cilicia, Pamphylia, etc. St. Paul was born in Tarsus of Cilicia. *Cappadocia* was not made a province until A. D. 17, and Pontus was not made entirely a province before the reign of Nero. The exact divisions of *Asia Minor* at this period are, however, confused and uncertain.

3. **Macedonia and Illyricum, or Northern Greece**, 22 the original kingdom of Philip and Alexander the Great, in the time of the apostles formed a Roman province, and being incorporated with Thessaly and Illyria, it extended from the *Ægean* to the Adriatic Seas, and was bounded on the south by the province of *Achaia*, or Southern Greece. It was originally governed by a Proconsul; but was made an imperial province by Tiberius, though subsequently restored to the senate by Claudius. Cities: Philippi, Thessalonica, Berea, Amphipolis, Neapolis, Apollonia, and Nicopolis.

4. **Achaia, or Southern Greece**.—*ACHAIA*, the southern province of Greece under the Romans, embraced the

whole of Peloponnesus and the greater part of Hellas Proper with the adjacent islands. The exact boundaries of Macedonia and Achaia are difficult to determine, but the latter, which in earlier times only denoted a small district in Northern Peloponnesus, had now probably very nearly the same frontier as the kingdom of modern Greece. It was assigned to the senate, and governed by a Proconsul, who resided at Corinth. Tiberius, in A. D. 16, made it an imperial province, when it was governed by Proprætors, but Claudius gave it back to the senate. Cities: Corinth, Athens, and Cenchräæ, all of which are described in the places where they occur. See Index.

- 24 **5. Islands in the Mediterranean and Ægean.**—Those islands in the Mediterranean, which were visited by Paul and the apostles, in their various apostolic journeys, were as follows. 1. Cyprus, the birth-place of Barnabas, and one of the largest islands in the Mediterranean, being in importance next to Sicily. 2. Crete. 3. Clauda. 4. Rhodes. 5. Malta, or Melita. 6. Sicily. Those in the Ægean, were, 1. Samothrace. 2. Lesbos. 3. Chios. 4. Samos. 5. Cos. 6. Rhodes. 7. Patmos.
- 25 **6. Italy,** the name of the great peninsula, in Southern Europe, is scarcely alluded to in the Scriptures, although Rome is frequently mentioned. A full account of the latter city will be found in the second part of the accompanying work. Rhegium, Puteoli, Appii Forum, and the Three Taverns, are also mentioned as having been passed by Paul in his first progress to Rome.

II. CRITICAL HISTORY OF THE NEW TESTAMENT.

ANALYSIS.

The New Testament.—Character of the original Greek.—The ancient Manuscripts.—Recensions and classifications of the MSS.

I. The Four Gospels.—Their title.—Their relative peculiarities.—Their relationship.—Their deviations from each other.—*St. Matthew* and his Gospel.—Its scope, object, and style.—Facts peculiar to St. Matthew.—*St. Mark* and his Gospel.—Its scope, object, and style.—Facts peculiar to St. Mark.—*St. Luke* and his Gospel.—Its scope, object, and style.—Facts peculiar to St. Luke.—*St. John*: his life and character.—His Gospel: its style, object, and peculiarities.—Facts peculiar to St. John.

II. The Acts of the Apostles.—Proofs of its having been written by Luke.—Time and place.

SUMMARY.

The New Testament, Ἡ Καινὴ Διαθήκη, i. e. *The New Covenant, or Testament*, comprises 27 Books, written by eight persons, and divided into three classes: viz. 1. The five Historical Books. 2. The twenty-one Epistles, composing the fourteen Pauline letters and the seven Catholic. 3. The Prophetical Book of the Revelations of St. John. These two last classes are explained in the second portion of the present work, see foot note to page 209; the first only we shall hereafter describe in the present Introduction.

Character of the original Greek.—The Greek learnt 27 by the Jews was not the ancient classic Greek that we find in works of the Grecian writers of the Augustan age in Athens, but a degenerate dialect widely diffused by the dominion of Alexander and his successors. The dialect as it was spoken in Alexandria, where it assumed certain peculiarities, is called the Macedonic-Alexandrine Greek. It underwent another modification under the influence of the Jews, who translated the Old Testament into Greek. The compound dialect, thus composed of

four distinct elements—the original Greek, the Macedonic influence, that of Alexandria, and that of the Hebrew Bible and its Hebrew translators—is found in the Septuagint, and consequently is found also in the New Testament. Here, however, it has a peculiar aspect; for as Christianity introduced ideas and required modes of expression not to be found in the Mosaic religion, the inspired writers of the New Testament gave a new character to the language they employed. Hence there are three chief sources whence the language of the New Testament is derived: viz. 1. The Greek of the dialect above characterized. 2. The Hebrew found in peculiarities of structures. 3. The Christian, in thoughts and substance.

- 28 **The ancient manuscripts.**—The original manuscripts or autographs of the New Testament books perished at an early day. They were written partly by the apostles themselves, and partly by scribes or amanuenses. The most ancient transcripts, or copies, as well as the manuscripts in general which ensued, were formed either by the eye or the ear; in other words, the writer either directly copied from his original, or he wrote down what was read to him from the original by another. Hence arose many errors—some from the mistakes of the eye, others from the mistakes of the ear. These errors, however, are not so considerable as to place in doubt, or to modify, any doctrine of the New Testament. Sometimes words were purposely changed by the transcribers in order to explain the sense. A word or a note made in the margin may afterwards have been taken into the text. But these variations from the original are infrequent or unimportant, and undoubtedly the text of the New Testament has been transmitted to us without falsification, and without material change. The manuscripts were not rolls like those of the Old Testament,

but unbound books, somewhat like our pamphlets, and consisted either of sheets of parchment or of paper. The oldest are of parchment, written in large or capital letters, (*Uncials*,) and without division of words, without pointing, and without accents. The later manuscripts, that is, those from the tenth century, have small letters, (*Cursive*, or running-hand,) and more recently with punctuation. Only few manuscripts contain all the New Testament; most of them consist of only a part or parts, as the Four Evangelists, and the Epistles of Paul; others, again, have nothing more than certain portions, or paragraphs, such as were read in public worship. Many, especially those of later date, are written with extraordinary care and skill, for the monks devoted much time and trouble to tasks of this kind. The contractions which occur in them require the reader to be well versed in that kind of Greek writing.

Rocensions and classifications of the MSS.—It will 29 be seen by the last section, how a number of various readings and slight variations or modifications of the original text had crept into the various manuscripts. A collection of these were exhibited by Mill and Wetstein, and at length began to be regarded with a philosophic eye. Important readings in different manuscripts were found to resemble each other, and from this circumstance different systems of classification of the MSS. were worked out, and explained by different scholars according to their different views. This matter can perhaps be best understood by the following account of the system set forth by Griesbach. This learned scholar discovered that certain characteristic readings distinguished one class of MSS., including both ancient versions and quotations made by the Fathers; that other characteristic readings pointed out a second class, and others again a third class. Each of

these three classes or families was called *a recension*, by which we should now understand a *revision*, or rather an *edition*; and though no formal revision of the Greek text is known either from history or tradition, yet there is no doubt of its existence. Griesbach also professed to have further discovered, that this threefold classification had an additional foundation in respect to the places where the MSS. were written, the Fathers lived, and the versions were made. Griesbach, accordingly, gave to these three classes, or recensions, the following names.

1. *The Occidental or Western Recension* was based on the most ancient MSS., viz. such as were made before the Epistles had been collected together. Accordingly it preserved with greater care the Hebraisms of the New Testament, but made explanatory additions. Its leading characteristic is therefore *exegetical*, that is, having a tendency to interpret.

2. *The Oriental, Alexandrine, or Eastern Recension*, selected readings most conformable to pure Greek, and made slight alterations in the text where the language did not appear to be classical. It was distinguished therefore by its *grammatical* tendency.

3. *The Byzantine or Constantinopolitan Recension* arose from the intermingling of the other two. A senior and a junior Constantinopolitan are distinguished. The former belongs to the fourth century, and is marked to a still greater extent than the Alexandrine, by its rejection of readings that seemed less classical, as well as by its reception of glosses, or comments; the latter originated in the fifth and sixth centuries, in consequence of the labours of the learned men belonging to the Syrian church. The leading characteristic of the Constantinopolitan Recension is therefore its *glossarial* tendency.

There are other Recension systems by Hug, Eichhorn,

Scholz, Michaelis, and Nolan, which it will be unnecessary to explain here.*

I. The four Gospels: their title.—The word “Gospel” 30 is derived from the Saxon words “god,” *good*, and “spel,” *speech* or *tidings*. It answers to the Greek word *Eυαγγελιον*, *glad tidings*. Thus the four histories of our Lord and Saviour were called “Gospels” by our ancestors, and the term is also applied to the whole doctrine of salvation taught by Christ and his apostles, and the writers of the Gospels are called “Evangelists.”

Their relative peculiarities.—The first three Gospels 31 are quite different from the fourth, but stand to each other in a very intimate relationship. They describe chiefly the abode and the labours of our Saviour in Galilee, whilst the fourth Gospel informs us concerning his repeated presence in Jerusalem. In handling his subject, Matthew appears to have mainly had Jewish readers in view; Mark gives a compressed account, designed for Pagan readers; still more decidedly does Luke write for persons who lived beyond the borders of Palestine, whilst he preaches more prominently the universality of that salvation which was by Christ. In all three Gospels, however, the Saviour appears rather in his human nature, and is set forth as the long-promised Messiah and messenger of God to men. It is different with the fourth Gospel. Here the Saviour is described specially, according to his holy and Divine nature, and in general the Gospel is much deeper and more spiritual. While in the

* The author's object in the above paragraph has been only to explain what a Recension of the New Testament really is. He has no wish to give a prominence to the system of Griesbach, but merely to use it as an illustration of the subject. Perhaps even there is not sufficient data to warrant or support any one system of Recensions. For all further accounts of both the different systems of Recensions, of the most ancient existing MSS., and of the ancient versions of the New Testament, the reader must refer to larger works, for all attempts at such abridgement as would be here required, might be now and then of some slight use in “cramming,” but would utterly confuse all other readers.

first three Gospels Christ chiefly speaks in brief parabolic sentences; in John, he speaks in prolonged discourse, full of feeling, depth, and elevation. Yet the image which the first three Evangelists give of Christ, in no way conflicts with the representation of his Master, supplied by John. The chief features of the person of the Redeemer, are altogether accordant in both pictures, and we can only know the full, sacred image of our Lord and Saviour Jesus Christ, when we have learnt so to do, by the aid of all the writers, and have formed the separate features into one harmonious whole.

32 **Their relationship.**—The internal relationship of the first three Gospels consists in this,—that they all present the most important events in the life of Christ, in the same position, and under the same development; for they all three touch only briefly on the period anterior to the Saviour's public ministry; give then the discourses, travels, and miracles of Jesus; narrate his attendance at the festivals; describe his sufferings, crucifixion, interment, and resurrection; and end with his departure from the earth. We need not here take into account the slight deviations that occur in arrangement. As specimens of their verbal agreement, we may refer to the following instances. (1.) Matt. ix. 15; Mark ii. 20; Luke v. 35. (2.) Matt. xvi. 28; Mark ix. 1; Luke ix. 27. (3.) Matt. xix. 23, 24; Mark x. 23, 25; Luke xiii. 24, 25.

33 **Their deviations from each other.**—Contradictions and deviations in detail appear in various parts of the evangelical accounts, and will be found to be explained in the present volume in the places where they occur, which are as follows. 1st, *In the call of the apostles* (Matt. iv. 18—22; Mark i. 16—20; Luke v. 2—11. Comp. John i. 37, seq.). 2nd, *In place and person* (comp. Matt. viii. 18—23, with Luke ix. 52—62); for in

Matthew the place is Peræa, but in Luke, Samaria ; in Matthew the persons are a scribe, and one of his disciples ; in Luke, three unknown individuals. 3rd, *In the ass employed for Christ's entry into Jerusalem*, for Matthew (xxi. 2) mentions two animals, whilst Mark (xi. 2) and Luke (xix. 30) only mention one. 4th, *In Peter's denial*, in which, according to Matthew, two damsels and other persons give occasion to the treachery (Matt. xxvi. 69—73) ; according to Mark, one damsel and other persons (Mark xiv. 66—70) ; according to Luke, one maid and two other persons (Luke xxii. 56—59) ; and according to John, a maid who kept the door, those who sat at the fire, and a kinsman of Malchus (John xviii. 17—27). 5th, *In the day and hour of the crucifixion*; for, according to Matthew, Mark, and Luke, Jesus ate the paschal lamb on the first day of unleavened bread, and, therefore, when the festival had begun, (Matt. xxvi. 17 ; Mark xiv. 12 ; Luke xxii. 7, seq.,) and was crucified at the third hour, that is, nine in the morning (Mark xv. 25) ; according to John, the Jews had not eaten the passover, (John xviii. 28,) and the festival had not begun, for it was the preparation of the passover (John xix. 14, 31) on which Jesus was crucified ; and about the sixth hour, that is, mid-day, Jesus was still before Pilate (John xix. 14.)

St. Matthew and his Gospel.—Matthew, the son of 34 Alphæus, was originally named Levi, and was a tax-gatherer on the Sea of Galilee ; but after his call to be an apostle his name was changed to Matthew. According to ecclesiastical history, he lost his life in Ethiopia. His Gospel is said to have been originally written in the Hebrew, that is, in Aramaic or Syro-Chaldee, which was at that time the language of the country ; but efforts have been recently made to show that it was originally in

Greek. The matter cannot be considered as decided. It must have been written before the destruction of Jerusalem, as he says that the field purchased with the price of Judas' treachery was "called the field of blood unto this day;" so that his Gospel is the oldest of the four.

35 **Its scope, object, and style.**—This Gospel appears to have been specially intended for the Jews, and its object was to show that Jesus was really the Messiah promised by the prophets. This is proved by the following peculiarities. 1. Matthew cites from the Old Testament more passages than the other evangelists, from whence only the Jews could be convinced of the Messiahship of Jesus. 2. He does not explain the Jewish customs, but appears to presume that his readers would understand them without explanation. 3. He prominently sets forth that Jesus was sent specially to the Jews, and recounts the threat that the kingdom of God should be taken from them and be given to the Gentiles. 4. He reports more than the other evangelists, the rebukes pronounced by the Saviour on the scribes and Pharisees, who might subsequently have induced the Jewish Christians to apostatize by means of their influence and persecutions. As a special peculiarity on the part of Matthew, it may be mentioned that he takes great pleasure in bringing similar things together and giving them as a united whole, as in the case of the Sermon on the Mount v.—vii.), the parables (xiii.), etc.

36 **Facts peculiar to Matthew.**—Matthew relates many circumstances which are not recorded by the other evangelists, of which the following are the chief. 1st, Our Lord's pedigree through Joseph (i. 1—17). 2nd, Visit of the Magi (ii. 1—12). 3rd, Flight into Egypt (ii. 13—16). 4th, Murder of the Innocents (ii. 16—19). 5th, Parable of the Ten Virgins. 6th, Dream of Pilate's

wife. 7th, Resurrection of many saints after our Lord's resurrection. 8th, Bribing of the Roman guard set to watch the sepulchre.

St. Mark and his Gospel.—The life of Mark, or John 37 Mark, will be found included in the second part of the present volume (see Index). It is generally allowed that he wrote his Gospel in the Greek language at Rome, and under the influence of St. Peter.

Its scope, object, and style.—Mark's Gospel seems to 38 have been specially intended for Gentile Christians, for the following reasons. 1. Frequent quotations from the Old Testament are wanting, also the history of the birth of Jesus and his descent from David. 2. The rebukes and passages applicable only to the Jews are omitted. 3. He evidently had Latin readers before his eyes, since he determined the value of a coin in Roman money, when he estimated the widow's "two mites which make a farthing," *quadrans*.

Facts peculiar to St. Mark.—The following circumstances are peculiar to St. Mark's Gospel. 1st, The parable of the growing seed (iv. 26—29). 2nd, The deaf and dumb man (vii. 31—37). 3rd, The blind man at Bethsaida cured (viii. 22—24). 4th, The account of the young man who had a linen cloth round his naked body (xiv. 51).

St. Luke and his Gospel.—The life of Luke, the physician, and companion of Paul, is also incorporated in the second part of the present volume (see Index). The time and place of his writing his Gospel is uncertain, but it is probable that he composed it at Caesarea, and was assisted in it by the apostle Paul, during his imprisonment in that city (Acts, sect. 597).

Its scope, object, and style.—Luke wrote his Gospel 41 primarily for Theophilus, and especially for the use of Gentile converts, in order to guard them against certain

doubtful histories of our Saviour then in circulation (comp. Luke i. 1—5). His peculiarities are these. 1. His general agreement with those doctrines more prominently set forth by the apostle Paul. 2. His insertion of many noble parables not found in the other evangelists. 3. The introduction of the discourses of our Saviour according to their special occasions, whilst in Matthew they are rather put together in masses. 4. The noticeable circumstance, that in several observations of our Lord, the connecting link appears to be lost, (Luke viii. 16 ; xi. 33 ; xii. 1,) which, however, becomes visible on a deeper inspection ; a fact which is no small proof of the credibility of the inspired author, since no other would have purposely made the narrative so difficult to himself and his readers. Luke, in comparison with the other evangelists, writes a purer Greek, and his sentences are more carefully rounded.

- 42 **Facts peculiar to St. Luke.**—The following circumstances are mentioned by St. Luke only. 1st, The birth of John the Baptist (i. 5—25, 57—66). 2nd, The Roman census in Judea (ii. 1—4). 3rd, Peculiar circumstances at Christ's birth, and appearance of the angel to the shepherds (ii. 4—20). 4th, Testimony of Simeon and Anna (ii. 21—38). 5th, Christ with the doctors (ii. 39—52.) 6th, Our Lord's pedigree through Mary (iii. 23—38). 7th, Raising of the widow's son at Nain (vii. 11—17). 8th, Parable of the good Samaritan (x. 25—37). 9th, The barren fig-tree (xiii. 6—10). 10th, Restoration of the infirm woman (xiii. 11—17). 11th, Healing of the man with the dropsy (xiv. 1—6). 12th, Parable of the Prodigal Son (xv. 11—32). 13th, Parable of Lazarus and Dives (xvi. 19—31). 14th, Healing of the ten lepers (xvii. 12—19). 15th, Parable of the Pharisee and Publican (xviii. 9—14). 16th, The zeal of Zaccheus (xix. 1—10). 17th, Parable of

the Ten Pounds (xix. 11—28). 18th, The penitent on the cross (xxiii. 40—44). 19th, The two disciples walking to Emmaus (xxiv. 13—35).

St. John: his life and character.—John, the disciple 43 whom Jesus loved, was the son of Zebedee and Salome, and consequently brother to James the Elder. The two brothers, like their father, were fishermen on the lake of Galilee, but apparently in easy circumstances, for Zebedee employed hired servants, and Salome was one of the women who contributed to the maintenance of Jesus. The religious feelings of John had been awakened at an early period by the earnest preaching of the Baptist, by whom he and James were subsequently directed to the Saviour of the world. John soon stood in a very confidential relation with the Redeemer, and was often chosen with James and Peter to be his companions on special occasions, as in the house of Jairus, on the mount of transfiguration, and in prayer at the garden of Gethsemane. Also at the last supper John lay on Jesus's bosom, he followed the Saviour into the palace of the high priest, he took the Saviour's place by the side of Mary his mother, and at the first news of the resurrection he hurried with Peter to the sepulchre of their buried Lord. His character was pre-eminently distinguished by a soft, impressible disposition, deep feeling, and a vividness of perception. Consequently, gentleness and lowliness, confidingness in Christ and universal love, are the chief features of his soul. He was thus enabled to enter the more deeply into the essence of the Saviour; and though at an earlier period he had displayed selfishness, narrowness of heart, and passion, (Mark x. 35; Luke ix. 49, 54,) yet transforming grace worked in him that love, humility, and mildness which was subsequently his chief characteristic. After our Lord's ascension John remained for some time in Jerusalem, where he was ac-

counted a pillar of the church. Afterwards he went to Ephesus, from whence he is said to have been banished to the isle of Patmos, where he wrote the Book of Revelations; but subsequently he seems to have returned to Ephesus and died there, at the age of ninety or a hundred years, his principal commands in his old age to those around him being, "Little children, love one another."

44 His Gospel: its style, object, and peculiarities.—

John apparently wrote his Gospel at Ephesus, and in the Greek language; and his aim was, undoubtedly, to set forth the spiritual elevation and Divine dignity of the Saviour to readers of thought and culture. The representation given in the proem of the Divine nature of the Saviour, as the Logos or Word, presupposes readers who were accustomed to a philosophical view of religion, and were familiar with the idea of the Logos as the wisdom of God. He also sets forth the express testimonies to Jesus as the Messiah; he shows how Christ's death was not only compatible with his own dignity, but, according to the counsels of God, must have taken place; and he assumes that the three other Gospels, which must have been written some time previously, were known to his readers, for he omits much that is important in the life of Christ; but he narrates much that is omitted by the other evangelists, for which, as a living eye-witness, he possessed very peculiar qualifications. The following are the most prominent features in the substance and style of John's Gospel.

1. His exactitude and vividness, which either show him to have been an eye-witness, or suppose him to have been minutely acquainted with what had taken place (i. 35; xiii. 34; xviii. 15; xix. 26, 35. Comp. i. 31; v. 10; vii. 1, seq.; ix. 11, 12).
2. The conversational manner in which he gives the sayings of Jesus, whilst in the other evangelists they are given in connected speeches (iii., iv., vi., vii. Comp.

Matt. v.—vii.). 3. The darkness and mystery which are found in several of our Lord's speeches, and which open themselves to the understanding only after deep thought and a close acquaintance with the person and the character of the Redeemer. 4. The simplicity and loftiness which distinguish the whole tone of the narrative, and raise the heart in holy reverence and love to the Saviour.

Facts peculiar to St. John.—The following facts are 45 peculiar to the Gospel of John. 1st, The Baptist pointing out the Lamb of God (i. 19—42). 2nd, Philip's interview with Nathanael (i. 43—51). 3rd, Water turned into wine at Cana (ii. 1—12). 4th, Our Lord's conference with Nicodemus (iii. 1—21). 5th, His discourse with the woman of Samaria (iv. 1—30). 6th, His healing the nobleman's son (iv. 43—54). 7th, His healing the infirm at the pool of Bethesda (v. 1—15). 8th, His assertion of his Divinity (v. 16—47). 9th, His declaration that he is the bread of life (vi. 41—59). 10th, The history of the woman taken in adultery (vii. 53; viii. 1). 11th, His healing the blind man at the pool of Siloam (ix. 1—41). 12th, The raising of Lazarus (xi. 17—46). 13th, Discourse at the last passover (xiii.). 14th, His intercessory prayer (xvii. 1—5). 15th, The piercing of his side (xix. 33, 34). 16th, His appearance at the Sea of Galilee (xxi. 1—14). 17th, His final discourse with Peter (xxi. 15—23).

II. The Acts of the Apostles.—This book was written 46 by Luke as a continuation to his Gospel, and it relates how the Jews and heathen were converted by the apostles to a belief in Jesus, as the Messiah, the Saviour, and the Son of God. It consists of two portions: 1. The first diffusion of the gospel, especially among the Jews, during which Jerusalem was the centre of events, and Peter the chief agent (i.—xii.). 2. The further spread of the gospel, especially among the heathen, in which Paul and

his apostolic tours are the main subjects (xiii.—xxviii.). A full analysis of the whole will be found at p. 209.

- 47 **Proofs of its having been written by Luke.**—That the Acts of the Apostles was written by the same Luke who wrote the Gospel, is attested not only by the historical evidence of the ancient Fathers, but also by internal qualities. Amongst these may be particularly mentioned the following. 1. The express reference in the beginning to the Gospel, as the first part of Luke's work, and to the Acts as the second part or continuation of the Gospel. 2. The obvious interest in the life and operations of the apostle Paul, as was to be expected in Luke, who had been such an intimate companion of the apostle. 3. The decided resemblance and relationship between the Acts and the Gospel, both in style and manner.
- 48 **Time and place.**—These are both uncertain, only it must have been written after the Gospel, to which it is a continuation. It was also probably written before the destruction of Jerusalem, as it makes no reference to that calamity. As also it does not relate the termination of Paul's imprisonment at Rome, it is probable that Luke wrote it during that imprisonment, and at Rome itself, just before the overthrow of Jerusalem.

III. THE AUTHENTICITY, CREDIBILITY, AND INSPIRATION OF THE NEW TESTAMENT.

ANALYSIS.

I. Proofs of its authenticity.—1st, *By external evidence*, viz. 1. Testimonies in the apostolic age. 2. Testimonies after the apostolic age. 3. Testimonies of the heretics of the second century. 4. Testimonies of heathen writers.

2nd, *By internal evidence*, viz. 1. Agreement of the New Testament with the age in which the apostles lived. 2. Agreement of its statements with those of profane history. 3. Agreement of its style and language with the temporal

condition of the apostles. 4. Its authors write partly as eye-witnesses, and partly as having been informed by eye-witnesses.

II. Proofs of its credibility.—1st, *Of the Four Gospels*, viz. 1. By the Evangelists having the power to speak the truth. 2. By their desire to speak the truth. 3. By the certainty of their having spoken the truth.

2nd, *The credibility of the Acts of the Apostles and Epistles*, viz. 1. By the coincidences between them being undesigned. 2. By the certainty of their being based upon truth.

III. Proofs of its inspiration.—1st, *By reason*, viz. 1. Inspiration is certainly possible. 2. Inspiration is extremely probable. 3. Inspiration is absolutely necessary.

2nd, *Proved by Scripture*, viz. 1. By its Divine doctrines. 2. By miracles and prophecies. 3. By its own authoritative language.

SUMMARY.

I. Proofs of the authenticity of the New Testament. 49

—The authenticity of the canonical books of the New Testament rests so firmly on external and internal grounds, as utterly to defy all the attempts of doubt and unbelief to represent them as supposititious, uninspired, and of late origin.

1st, **By external evidence**, which may be arranged 50 under the following heads :

1. **Testimonies in the apostolic age.**—Our canonical 51 books were already recognised as the authentic writings of the apostles, for we find passages from them, partly quoted word for word, and partly given according to the sense, by the immediate scholars of both Paul and John ; viz. by *Barnabas* of Cyprus, the patron and companion of Paul in his first apostolic tour, (*Acts ix. 27*, etc.,) by *Clemens Romanus*, bishop of Rome, A. D. 91, 92, and the disciple of Paul, (*Phil. iv. 3*,) and by the following disciples of John : *Ignatius*, bishop of Antioch, who died A. D. 106, or 115 ; *Polycarp*, bishop of Smyrna, who died A. D. 169 ; and *Papias*, bishop of Hieropolis, in Syria, who lived about that time, and, according to some, was a fellow disciple of Polycarp, under the apostle John.

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- 52 **2. Testimonies after the apostolic age.**—The teachers of the church in general recognised the apostolic writings, and especially the Gospels. Thus *Irenæus*, the disciple of Polycarp, who went into Gaul and became bishop of Lyons in A. D. 177, expressly declares that Matthew, Mark, Luke, and John wrote the Gospels; *Theophilus*, bishop of Antioch, who died in 184, wrote a commentary on the four Gospels; and *Clemens of Alexandria* (between 211 and 218) repeatedly cites passages out of the Gospels and Epistles. In the same way *Tertullian* (220) and *Origen* (254), and the ecclesiastical historian *Eusebius* (340), speak of the books contained in our New Testament, which at this time were almost universally spread and acknowledged.
- 53 **3. Testimonies of the heretics of the second century,** who, though open opponents of Christianity, recognised the authenticity of the New Testament, which they certainly would not have done had they been aware of any tenable ground against it. Thus the Gnostics (about A. D. 150) endeavoured to support their false notions by passages taken from the New Testament, though they declared that certain texts opposed to their doctrine were spurious; and they never denied that the books really proceeded from their inspired writers, though they contested the respect paid to them.
- 54 **4. Testimonies of heathen writers.**—*Celsus* (A. D. 161—180) and *Porphyry* (A. D. 304) also exhibit a great acquaintance with the New Testament originals, and recognise them as genuine works of the apostles, though they opposed the truths they taught; and even *Lucian*, the satirist, who represented Christianity as the fashionable folly of the day, mentions that the Christians possess sacred original books, without expressing a doubt of their authenticity.
- 55 **2nd, By internal evidence,** which may be summed up

in the declaration, that in substance, language, and style the books of the New Testament exactly answer to the age of the apostles.* The arguments are, however, here analyzed as follows :

1. Agreement of the New Testament with the age in 56 which the apostles lived, for the authors show themselves to be persons who have long lived in Palestine, and are accurately acquainted with the history and antiquities of the Jews, as well as with the chronology and geography of the age.

* **The Mythic theory.**—The process of supposed ratiocination, by which historical facts and persons in Scripture are reduced to mere *myths*, is something of the following kind. It is assumed that man had an intuitive consciousness of his own want of a deliverer; that this want led to the process of thinking out what sort of a deliverer was suited to the needs, and *how* this redeemer should act in order to work out man's salvation : these ideas (it is then assumed) led to the *thought* of the incarnation of a Divine person,—to his being *supposed* to have died, and risen, etc.; and then it is assumed that the Gospels sprung into existence at a later period, when these supposed thoughts had assumed a concrete form in the minds of those who had received them. But does man *naturally* know his need of such a salvation as that which God sets forth, through faith, in the blood of Jesus Christ? So far from this being the case, the scheme of Christianity runs directly counter to man's preconceived thoughts. The cross of Christ was, indeed, to the Jews a stumbling-block, and to the Greeks foolishness. The *mythic* theory is a present proof how little minds now like the mode of salvation set forth in the New Testament.

It is in vain to endeavour to set aside the existence and acts of historic personages by calling them *myths*. Julius Cæsar would make, on this novel theory, a thorough *myth*. The recorded events of his life are so peculiar,—his connexion with such varied countries, his actings from Britain to Egypt, might all be pronounced as proofs that he was not an *historic* person; he might thus be easily explained away into the embodiment of the idea of the transition of the Roman state from a republic to an empire,—of the spread of Roman institutions into the West and East, and introduction of Roman civilization into barbarous countries, such as Gaul and Britain. It might be suggested that some British writers gave the *myth* its form; for otherwise, why should his military success in Britain be represented as so incomplete? It might be argued that the accounts of Cæsar's death show the whole to be *mythic*; for how else could the Roman senate solemnly confirm all Cæsar's acts, and yet proclaim an amnesty for those who had assassinated him? Might not the fact, also, of the name of *Cæsar* being used in all succeeding ages as a title, be taken as a proof of the absence of historic reality as to the alleged Julius Cæsar?

These points are strong when compared with what the *mythic* theory has to object to the reality of Jesus Christ. What shall be said of a system which owns that man needs a Saviour, and yet deprives him of the historic reality of that Saviour to whom the Scripture testifies! *Tregelles.*

- 57 2. **Agreement of its statements with those of profane history;** for those respecting the then existing customs and observances,* the legal usages of the Romans,† the views and opinions of the Jews, as well as the allusions to the condition, character, and government of the Roman empire, and of Palestine in particular,—completely agree with the information found in other writers, especially Josephus, the Jewish historian. The small number of passages in which the New Testament is found to vary, are partly unimportant, and partly attest the employment of sources of information unknown to other writers, or display a judgment formed on independent, personal, and sufficient grounds.
- 58 3. **Agreement of its style and language with the temporal condition of the apostles;** for the New Testament writers exhibit themselves in their writings exactly as they really were—that is, as men who, excepting Paul, had no share in the learning and higher culture of the day. Their language, their modes of thought, the character of their narratives, give loud testimony to the fact. The Greek, which they speak and write, is altogether that of the then existing Jews, the counterpart of which is to be found in the Septuagint (see *Int.* sect. 27). They write without any ornament of style, simply stating what they know, just as men of their position would do. Their acquaintance, however, with the Old Testament shines forth in every part, but their method of explanation is that which prevailed at the time, and was in accordance with the Septuagint, only that they frequently show how, through the Saviour's life and fate, a new light had been thrown on some passages.
- 59 4. **Its authors write partly as eye-witnesses, and partly as having been informed by eye-witnesses;** and

* Matt. xxi. 12; xxv. 14; Luke xxi. 1; John ii. 13, seq.

† Matt. xvii. 24; Luke xii. 5, 8.

not only do they expressly declare* this, but they make it unquestionably apparent in their whole manner of thought and writing. This is seen in the impartiality and confidence with which they speak of the facts, in their freedom from all anxiety as to whether their words might seem untrue, the vivid reality of their descriptions, the circumstantial nature of their narratives, and the absence of all solicitude, with regard to time, place, and person, on which a later writer, wishing to pass for an apostle, would have betrayed the greatest concern.

II. Proofs of the credibility of the New Testament.— 60
 We have thus proved that the writings of the apostles and their scholars,—which came into existence in the first century, were collected together in the middle of the third century, and have been handed down to us in the New Testament,—are incontestably to be regarded as the authentic original records of Christianity; and since the Saviour expressly promised that the Holy Spirit should lead his disciples into all truth, we regard them as the trustworthy fountain of Christianity, and the inspired guide to the humble believer. Although, however, their entire credibility is thus far decided, it is necessary, as the fidelity of their authors has been in part doubted, to form a distinct conception of the reasons which raise their accounts above all question. These reasons we shall accordingly divide under two distinct heads, viz. 1st, The credibility of the evangelical narratives. 2nd, The credibility of the Acts of the Apostles and apostolical Epistles.

1st, The credibility of the Four Gospels.—The reasons 61
 under this head may be briefly and distinctly expressed in the following manner: the sacred authors of our Gospels could, would, and must speak the truth. But we have here subdivided these reasons as follows:

* 1 John i. 1, 3, 4; John xix. 35; Luke i. 2.

- 62 1. **The Evangelists had the power to speak the truth,** for they had full means of knowing the truth. Matthew and John were both eye and ear witnesses of it. As disciples of our Lord, they had accompanied him every where. For three years they had experienced the full power of his personal influence ; they had heard his general teachings, and seen his wonderful works ; and they had also been present in the narrower circle of his private intercourse, seen his elevation and majesty, heard his statements regarding himself and his relation to the Father, and felt also the operation of his words and life immediately in their own hearts. Matthew and John were therefore most assuredly in a condition to give a true image of the Saviour in his entire manifestation. The other two evangelists were immediate scholars of apostles ; Mark having learnt from Peter and Paul, and Luke from Paul. It was therefore easy for them to ascertain the pure and exact truth respecting Jesus. That truth they received from their apostolic teachers, and they wrote at a time when there was a multitude of other eye and ear witnesses from whom they could gather trustworthy instruction in regard to particulars in the life of the common Master ; and Luke himself (i. 2—4) expressly testifies that such instruction was carefully sought, and when obtained, was carefully recorded.
- 63 2. **The Evangelists desired to speak the truth.**—The simplicity and uprightness of their character, the integrity and love of truth* with which they confess their

* Examples of the love of truth displayed by the evangelists.—The evangelists exhibit their love for truth by fearlessly relating what the Saviour had said of themselves. Thus they mention that Jesus blamed them (Matt. x. 28; xiv. 31; xvi. 23; xxvi. 40, 52; Mark vii. 18; ix. 33, seq.; x. 13, seq.; Luke ix. 41, 54—56; John xiv. 9); that they themselves were superstitious (Matt. xxiv. 26; Mark vi. 49; John ix. 2), self-seeking (Mark x. 28, 35, 37; Matt. xix. 27), given to anger, (Luke ix. 55; John xviii. 10; Luke xxii. 49, 50; Mark xiv. 47; Matt. xxvi. 51), and even faithless (Matt. xxvi. 56, 70, 72, 74;

failings and errors, their utter inability to carry through a concerted plan of deceit, the repeated contradictions in time, place, and person,* which, in any intentional fraud, they would before all things have avoided, loudly declare that they, in their record, acted according to their best knowledge and judgment. That these contradictions are partly of small moment, and partly easy of explanation, is a matter with which we have here nothing to do ; they are discussed in the body of the present work wherever they occur ; but that the evangelists did not studiously avoid such deviations, clearly proves that each desired to state only that which he knew respecting what had occurred. By their statements, their expositions of details, and the connexions in their narratives, they clearly let us know that they each handled and set forth the life and spirit of Christ from their own peculiar point of view.

3. The Evangelists must have spoken the truth.— 64
How, otherwise, would the sacred writers have appeared to other eye and ear witnesses if they had wished to indulge in untruths and inventions ? What opposition must they have experienced, and how would faith in the Redeemer have been hindered, could it have been shown that his history was full of falsehood ! It was, then, unavoidable ; the apostles must have stood upon the truth if they wished to gain credence. Besides, the Saviour himself had promised them the Spirit of truth, the Holy Ghost. If they were filled therewith he would not have permitted them to use any intentional fraud, any dressing-up of the facts, any fictitious additions ; and conscious of this holy and sanctifying Spirit, they must unfailingly have restricted

Mark xiv. 66; Luke xxii. 55; John xviii. 17, 25, 27); also that they had earthly hopes (Mark x. 37; Luke xxiv. 21. Comp. Acts i. 7).

* A list of these contradictions may be found at *IM.*, sect. 33.

themselves to what they knew to be pure, unvarnished truth.

- 65 2nd, **The Credibility of the Acts of the Apostles and the Epistles.**—The arguments already brought forward are more than sufficient to prove the entire credibility of this portion of the New Testament. The following particular proof however may be borne in mind, viz. that in addition to the argument between the statements in the Acts and those of contemporaneous history, there exist many undesigned coincidences between the Epistles and the history related in the Acts, and also between the different Epistles themselves. These coincidences are given at full length in Paley's *Horæ Paulinæ*, and *Evidences of Christianity*; and in relation to them it will be necessary to prove two things: 1st, That the coincidences were undesigned; 2ndly, That they were based upon truth.
- 66 1. **The coincidences between them must be undesigned.**—The undesignedness of these coincidences is proved by their latency, their minuteness, their obliquity, the suitableness of the circumstances in which they consist to the places in which those circumstances occur, and by the circuitous references by which they are traced out. By thus examining and comparing the Epistles with the history in the Acts, we shall therefore see that they cannot be imputed to design, and that they are neither of them taken from the other, but are independent documents unknown to, or at least unconsulted by, each other.
- 67 2. **The coincidences must be based upon truth.**—As these coincidences cannot be imputed to design, so also they cannot be considered as the accidental concurrences of fiction. They are so close and so numerous, that they must necessarily have had truth, and nothing but the truth, for their foundation.
- 68 III. **Proofs of the inspiration of the New Testament.**

—Sacred history, including both the Old and New Testaments, is distinguished above all others, however authentic and credible, by its superadded claims to Divine inspiration.

1st, Proved by reason.—That there was a revelation from God to mankind, may be proved as follows.

1. **Inspiration is certainly possible,** for the Creator 69 must have access to the mind of the creature, and be able to communicate that knowledge to which the inferior powers of the creature could not by its own efforts have attained.

2. **Inspiration is extremely probable,** for if the Creator 70 be as merciful as he is powerful, he will certainly communicate such knowledge to his creatures as will conduce to their advantage, if at the same time it be unattainable without his interference.

3. **Inspiration is absolutely necessary,** for the well-being 71 of mankind depends upon his knowledge of those matters which relate to his Maker, his duty, and his destiny ; and without this Divine revelation, the instructions of the wisest philosophers are not only vague and insufficient, but also ill adapted to the great bulk of mankind, and utterly void of authority and motive.

2nd, Proved by Scripture.—The New Testament, in 72 common with all Holy Scripture, may be proved to be the direct inspiration of God, 1st, By its Divine doctrines ; 2nd, By miracles and prophecy ; 3rd, By its own authoritative language.

1. **By its Divine doctrines.**—The doctrines of Scripture 73 could not be the invention of wicked men, otherwise they would have made it more favourable to their own inclinations, passions, and appetites ; they would not have fettered themselves with the restraints imposed, nor have denounced such tremendous judgments against the evil ways which they prefer and love. Neither could it have

been the contrivance of good men, otherwise they must have been the grossest forgers and impostors in the world, and guilty of deceptions perfectly inconsistent with their character, for they speak in the name of God, and profess to have received their doctrine from him.

74 **2. By miracles and prophecies.**—These are the two grand criteria, on which most stress is laid in the Scriptures. Prophecies are the language of inspiration, and miracles are the operation of that Divine agency by which the prophet is influenced. Miracles convinced the minds of the first believers, whilst prophecy gives the means of conviction to those who have been enabled to compare predictions with events. The ancients, who beheld the miracles, had reason to believe that the prophecies would be accomplished; the moderns, who have seen many of the prophecies fulfilled, have thus a strong presumption that miracles were performed.

75 **3. By its own authoritative language.**—Numerous texts in the New Testament Scriptures, which we have already proved to be authentic, credible, and inspired, testify also, by their own authoritative language, their own inspiration, and the Divine origin of Christianity. “The works that I do,” said Jesus, “bear witness of me that the Father hath sent me,” John v. 36. “Rabbi,” said Nicodemus to Jesus, “we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him,”* John iii. 2. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” 2 Tim. iii. 16. “For the prophecy came not in old time by the will of man: but

* Comp. also Matt. xi. 2—5; Acts ii. 22; Heb. ii. 3, 4; John v. 39; Acts x. 43; xxviii. 23; Luke xviii. 31; xxiv. 44; Rom. i. 2; iii. 21; 1 Pet. i. 10, 11; John vi. 14; and the prophecies, types, and intimations of the Messiah in the Anal. and Summary of Old Test. Hist. p. 256.

holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," John xiv. 17, 26. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come," John xvi. 13. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. i. 11, 12.*

IV. BRIEF OUTLINE OF OUR SAVIOUR'S LIFE ACCORDING TO SUBJECTS.

ANALYSIS.

Our Lord's sayings and doings arranged: viz. 1. His private life. 2. His preparation for the public ministry. 3. His sermons. 4. His conferences. 5. His miracles. 6. His parables. 7. His sufferings. 8. His triumphs.

SUMMARY.

Our Lord's sayings and doings arranged.—The say- 76 ings and doings of our Lord and Saviour, as recorded by the four evangelists, may be arranged under the eight following heads: viz. 1. His private life. 2. His preparations for the public ministry. 3. His sermons.

* Comp. also Acts i. 3; ii. 4; 1 Cor. ii. 10—13; and Eph. iii. 2—5.

4. His miracles.
5. His parables.
6. His conferences.
7. His sufferings.
8. His triumphs.

77 **1. His private life**, previous to his baptism, extending over a space of about thirty years, including the following circumstances. 1. The preparation of John the Baptist to be his forerunner, of the blessed virgin Mary to be his mother, and of Joseph to be the guardian of his infancy and pupillage. 2. His holy nativity in a stable at Bethlehem Ephrata, with the welcome of the quire of angels, the visit of the shepherds, and his circumcision. 3. His mother's purification, with the open testimonies of Simeon and Anna concerning him in the Temple. 4. The visit of the Magi. 5. His flight into Egypt, which was followed by Herod's slaughter of the innocents. 6. His return and settlement with his parents in Nazareth in Galilee. 7. His going with them to Jerusalem at the passover and questioning with the doctors, from whence he again returned to Nazareth, and subjecting himself to his parents, perhaps worked with them at the trade of carpenter.

78 **2. His preparation for the public ministry**, in which the following particulars are the most remarkable. 1. His public baptism by John in the Jordan. 2. The testimony of his Father from heaven, "This is my beloved Son, in whom I am well pleased;" which was afterwards reiterated to the three apostles, on the Mount of Transfiguration, with the addition of the words, "Hear ye him." 3. The descending of the Holy Ghost, like a dove, and abiding upon him, who thereupon led him into the wilderness. 4. His fasting there forty days and forty nights. 5. His three temptations offered him by the devil, whom he vanquished. 6. His return to Galilee, and gathering disciples, where we have the distinct calling of Andrew, Peter, James, and John, and afterwards of Matthew from the receipt of custom, to be his follow-

ers. 7. His ordination of twelve to be with him, and of seventy to go forth two by two before him.

3. **His sermons**, of which the following are the most 79 prominent. 1. His *catechetical*, declaring the necessary qualifications of those who aim at blessedness, and the means that lead to it (sect. 63—88). 2. His *concio ad clerum*, or sermon to the clergy, instructing them what to do, how to teach, and what to expect (sect. 143—148). 3. His *concio pro clero*, or sermon in behalf of the clergy, wherein he justifies John the Baptist and his doctrine, reproves perverse and censorious readers, and invites the meek and lowly in heart to come to him, and bear the gospel yoke (sect. 110—113). 4. His *popular sermon* to the promiscuous multitude, concerning the various effects produced by the preaching of the word, and the necessity for embracing it (sect. 131—135). 5. His *irenicon*, or sermon for composing differences, wherein the authority of the church is asserted, and a heavy doom denounced against those who slight it, and against those who will not, for the sake of the forgiveness which God extends towards their trespasses, forgive those who trespass against them (sect. 179—187). His *elenchical*, or sermon of reproof against the hypocrisy of the scribes and Pharisees, in which he enjoins his hearers to follow their precepts, but not their practice (sect. 321—333). 7. His *prophetical*, or discourse on the destruction of Jerusalem and his own second coming (sect. 335—343). 8. *Final discourse* with his disciples in the supper chamber (sect. 356—366).

4. **His conferences**, which may be arranged according 80 to the parties with whom he conferred, who were as follows. 1. *Nicodemus*, with whom he discoursed on the new birth, and the necessity for believing in him (sect. 41—43). 2. *The woman of Samaria*, with whom he discoursed on living water and spiritual worship (sect.

49—52). 3. *The Pharisees*, whom he reproved for setting aside God's commands by their tradition (sect. 161—163). 4. *The Sadducees*, with whom he discoursed concerning the resurrection (sect. 314). 5. *The lawyers*, whom he told which was the first and greatest commandment, and who was our neighbour (sect. 315). 6. *The people*, with whom he spoke concerning the bread of life, and the spiritual manna, and their senselessness in not acknowledging him to be the Messiah (sect. 155—159). 7. *His disciples*, whom he reproved for struggling for supremacy (sect. 352).

- 81 5. *His miracles*, of which we here reckon 36, exclusive of those not particularized, and we have arranged them according to the places in which they were performed. 1. *In Cana of Galilee*, the water made wine, and the healing of the nobleman's son. 2. *On the Sea of Galilee*, the first draught of fishes, the stilling of the tempest, the walking on the sea, the fish with the tribute money, and the second draught of fishes. 3. *In Capernaum*, the raising of Jairus's daughter, the stopping of the issue of blood, the healing of the two blind men, of the dumb demoniac, the paralytic, the leper, the centurion's servant, the man with an unclean spirit, the mother of Peter's wife, and the blind and dumb demoniac. 4. *In Galilee*, the raising of the son of the widow of Nain, the healing of the woman with an 18 years' infirmity, of the man with the dropsy, of the lunatic child at the foot of the Mount of Transfiguration, and of the daughter of the Syro-Phoenician woman. 5. *Beyond Jordan*, the dispossession of the Gadarene or Gergesene demoniacs, the feeding of five thousand at Decapolis, the deaf and dumb healed, and the four thousand fed there, and the healing the blind man at Bethsaida. 6. *In Samaria*, the cleansing of the ten lepers. 7. *In Jerusalem*, the giving sight to the man who was born blind, the healing of the ear of Mal-

chus in Gethsemane, and the fig-tree withered on Olivet. 8. *In Iudea*, the withered hand restored, the healing of the impotent man at Bethesda, and the raising of Lazarus at Bethany. 9. *In Jericho*, the healing of the one blind man, and of the two blind men.

6. **His parables.**—The parables of our Lord, of which 82 33 are recorded by the evangelists, may be thus divided according to the places where they were delivered. 1. *In Capernaum*, the sower, the tares, the seed growing secretly, the mustard seed, the leaven, the hid treasure, the pearl, the draw net, the two debtors, and the unmerciful servant. 2. *In Galilee*, the lost sheep, the rich fool, the servants waiting for their lord, the barren fig-tree, the great supper, the lost piece of money, the prodigal son, the unjust steward, the rich man and Lazarus, and the unprofitable servant. 3. *In Jericho*, the good Samaritan, and the pounds. 4. *In Peræa*, the unjust judge, the Pharisee and the publican, and the labourers in the vineyard. 5. *In Jerusalem*, the door and the sheep-fold, the two sons, the wicked husbandmen, the marriage feast or wedding garment, the ten virgins, the talents, the sheep and the goats, and the true vine.

7. **His sufferings**, which he endured in the following 83 places. 1. *In Gethsemane*, where his soul was exceedingly sorrowful even unto death, and his sweat was as it were great drops of blood falling down to the ground. 2. *At his betrayal* by Judas Iscariot, and apprehension by the chief priests, captains of the Temple, and multitude. 3. *In the ecclesiastical consistories* of Annas and Caia-phas. 4. *In the house of Herod Antipas*, where he was jeered and mocked, and sent back to Pilate. 5. *In the Prætorium of Pilate*, where he was tumultuously voted to be crucified, whilst Pilate acquitted him in his heart, and Barabbas the robber was accepted before him. 6. *In the crowning with thorns*, the spitting upon, the scourg-

ing, and the bearing his own cross. 7. *At Calvary* in the crucifixion, the mocking, the reviling, the gall and vinegar, and the hands and feet pierced with nails; then the veil of the Temple was rent in twain, the earth quaked, the rocks were rent, and the graves were opened.

- 84 8. *His triumphs*, which succeeded to his sufferings, and were as follows. 1. *Over principalities and powers of darkness*, by making a show of them openly (Col. ii. 15). 2. *Over death and the grave*, by his glorious resurrection. 3. *Over all oppositions and impediments*, by his forty days' conversing with the apostles, in ten infallible appearances, instructing them in the things pertaining to the kingdom of God (Acts i. 3). 4. *In commissioning his apostles*, to teach and baptize all nations in the name of the most sacred Trinity, Father, Son, and Holy Ghost, and to remit and retain sins by virtue of the Holy Ghost which he breathed upon them. 5. *In trampling the world under foot* by his own most glorious ascension. 6. *By ruling in the midst of his enemies* by the rod of his strength, as he sits at the right hand of the Father, (Psal. cx.). 7. *Finally, by sending the Holy Ghost*, to furnish his apostles and their successors with the means for the propagation of the gospel, and the utter dissolving of all the machinations of Satan.

NEW TESTAMENT HISTORY.

PART I. THE GOSPELS.

ANALYSIS.

§ *Introduction.*

Political state of the Jews at our Lord's advent, B. C. 4 to A. D. 30.—The Roman empire; Roman emperors contemporary with New Testament History.—Government of the Jews: Herod the Great, b. c. 39—4.—Kingdom divided between his three sons,* viz.

JUDÆA, SAMARIA, AND IDUMÆA.	GALILEE AND PERÆA.	ITUREA, TRACHONITIS, BATANEA, ETC.
Archelaus, b. c. 3—A. D. 7. Roman Procurators, A. D. 7—41: Pilate, A. D. 21—37.	Herod Antipas, b. c. 3— A. D. 39.	Philip, b. c. 3—A. D. 33. Agrippa I., A. D. 37—44.
	Agrrippa I. obtains both tetrarchies from Caligula.	
Agrippa I. received the whole of Palestine from Claudius, A. D. 41—44. Roman procurators, A. D. 44—70: Herod king of Chalcis conducts the ecclesiastical affairs, A. D. 44—48, and is succeeded by Agrippa II., who obtains the tetrarchy of Iturea, etc., A. D. 52. Procurators: Felix, A. D. 52. Festus, 62. Albinus, 63. Gessius Florus, 64. Jerusalem taken by Titus, A. D. 70.		

Table of Herodian genealogies.—General expectation of a Messiah.
Sect. 1—4.

Notes.—Government of the Roman provinces (Sect. 1). Previous history of Herod the Great (2). Division of Peræa (2). General view of Herod's family (3). Testimonies from Tacitus, Suetonius, and Virgil (4).

I. Birth and Childhood of our Lord, and of John the Baptist.

Jerusalem, Nazareth, Juda, and Egypt. B. C. 6 to A. D. 8.—Preface to Luke's Gospel.—Gabriel appears to Zacharias, April 5, b. c. 6.—Conception of John the Baptist.—The annunciation.—Mary visits Elizabeth.—Elizabeth blesses Mary.—Mary's thanksgiving.—Mary returns

* For Tabular Summary of the history of this period, see p. 17.

to Nazareth: an angel appears to Joseph.—Birth and circumcision of John the Baptist, Oct., B. C. 5.—Prophecy of Zacharias.—Birth of our Saviour, B. C. 4.—Heavenly host appear to the shepherds.—The circumcision.—Our Lord's descent from David and Abraham: supposed discrepancies in the genealogies.—Purification of Mary and presentation of Christ.—Prophecies of Simeon and Anna.—The Magi visit Jerusalem and adore the Saviour.—Holy family fly to Egypt.—Slaughter of the Innocents.—Holy family return to Nazareth, B. C. 3.—Christ among the doctors in his 12th year, A. D. 8. 5—25.

Notes.—Date of Gabriel's announcement to Zacharias (6). The courses of the priests (6). City of Juda (9). Similarity of Mary's thanksgiving to that of Hannah (11). Emmanuel (12). Writing tables (13). On the date of our Lord's birth (15). Taxing of Cyrenius (15). Fulfilment of prophecy as to the time, place, and person (16). The name "Jesus" (17). Old Testament prophecies of our Lord's descent (18). Proofs from the genealogies (18). Origin of the Magi, or "wise men" (21). Prophecy in Matthew not a quotation (24). The Feasts (25).

II. Ministry of John the Baptist, and Baptism and Temptation of our Lord.

Bethabara and Cana in Galilee. From Oct. A. D. 26 to April A. D. 27.—St. John's preface: the Divinity, humanity, and office of Christ.—St. Mark's preface: the forerunner.—John the Baptist commences his ministry, Oct. A. D. 26.—Preaches repentance: denounces Pharisees and Sadducees: teaches the people, the publicans, and the soldiers.—Baptism of our Saviour: John's 1st testimony to Jesus, Jan. A. D. 27.—Jesus tempted by the devil: 1st temptation—lust of the flesh; 2nd temptation—pride of life: 3rd temptation—lust of the eyes.—John's 2nd testimony to Jesus.—John's double testimony to Jesus: two of his disciples follow Christ.—Jesus returns to Galilee: calls Philip, who brings Nathanael to him.—1st miracle of Christ: he turns water into wine at Cana. 26—38.

Notes.—St. John establishes the Divinity of Christ: the personality of "the Word," and His manifestation in the flesh (26). John refutes the philosophy of Philo and the Gnostics (26). Fifteenth year of Tiberius (28). Abilene and the elder Lysanias (28). Annas and Caiaphas (28). Age for commencing public ministry (28). Resemblance of John to Elijah (28). Historical derivation of the baptism of John (29). Pharisees and Sadducees: their origin (29). Pharisees: their tenets and practices in the time of Christ (29). Tenets of the Sadducees (29). Publicans (29). Deut. viii. 5 (35). The Lamb of God (36). On the miracle of the water turned to wine (38).

III. First Year of our Lord's public Ministry. Time—April 9, A. D. 27, to March 29, A. D. 28.

1st Passover,* April 9, A. D. 27: Jerusalem.—Our Lord commences his public ministry by cleansing the Temple of the sellers and changers.—Visited by Nicodemus. 39, 40.

Discourse on the new birth.—Man must be born of water and of the Spirit.—Nicodemus reproved for his ignorance of the work of regeneration.—Necessity for belief in Christ. 41—43.

Eknon on the Jordan.—Jesus stays in Judæa: his disciples baptize

* See note to sect. 39.

there.—Dispute between the Jews and John's disciples about purifying: appeal to John. 44, 45

Last testimony of John the Baptist to Jesus.—I am not the Christ, but the forerunner—the friend of the Bridegroom.—Christ is above all. he that believeth on him hath everlasting life. 46, 47.

Samaria : Sychar.—Our Lord goes towards Galilee: talks with the woman of Samaria. 48.

Discourse on living water and spiritual worship.—If you had known me you would have asked for living water.—You say truly you have no husband, but you have had five.—The time cometh when ye shall worship the Father neither in this mountain Gerizim nor at Jerusalem, but in spirit and in truth only.—I am the Christ. 49—52.

The disciples come up : the woman goes into the city. 53.

Discourse on the spiritual harvest.—The prophets and myself have sowed the spiritual seed : ye must reap the spiritual harvest. 54.

Many of the Samaritans believe. 55.

Galilee : Cana.—Christ goes to Galilee, and heals the nobleman's son at Capernaum. 56.

Nazareth.—Goes to Nazareth, and preaches in the synagogue. 57.

Capernaum : resides here.—Preaches at Capernaum.—Calls Peter, Andrew, James, and John.—Teaches in the synagogue on the sabbath : casts out a demon.—Cures Simon's wife's mother of a fever : heals and dispossesses other persons.—Prepares for a ministerial journey through Galilee. 58—62.

1st Circuit of Galilee : Mount of Beatitudes.—Near Capernaum. 63.

Sermon on the Mount.

I. The Beatitudes. 64.

II. Directions to the disciples.—Ye are the salt of the earth, and the light of the world.—I am come to fulfil the law.—The law must not be broken.—But your righteousness must exceed that of the scribes and Pharisees. 65—69.

III. Gospel interpretation of the law.—Murder.—Adultery.—Divorce.—Oaths.—Jus talionis.—Love thy enemies. 70—75.

IV. Directions for Christian life, walk, and conversation.—Give alms in secret.—Pray in secret : the Lord's prayer.—Fast in secret.—Lay ye up treasures in heaven.—Ye cannot serve God and mammon.—The heavenly Father, who feedeth the fowls and clotheth the grass, will take care of you.—Judge charitably, as ye would yourselves be judged.—Give not holy things to blasphemers.—Ask and it shall be given.—Do as ye would be done by.—Enter in at the strait gate.—Beware of false prophets : ye shall prove them by their fruits.—The wise and foolish man. 76—88.

Lake Gennesaret.—Jesus preaches to the multitude from a ship.—Miraculous draught of fishes.—Jesus heals a leper. 89—91.

Capernaum : residence.—Heals a palsy.—Teaches by the lake Gennesaret: calls Matthew.—Entertained by Matthew at Capernaum.—Eats with publicans and sinners, and excuses his disciples from fasting.—The garments and bottles. 92—95.

Notes.—Years of our Lord's ministry calculated by Passovers (39). Merchants and money-changers in the Temple (39). Account of Nicodemus (40). Doctrine of regeneration (41). On the healing of the nobleman's son at Capernaum (56).—Gentiles more fitted to receive the gospel than the Jews (57). On the casting out of devils (60). Character of the demoniacs (60). Difference between the sermon recorded by Matthew and that recorded by Luke (64). The judgment, the council or sanhedrim, and hell-fire (70). Scribes (89). On the draught of fishes (90). On the healing of the leper (91). Exposition of the parable of the bottles (95).

**IV. Second Year of our Lord's public Ministry. Time—March 29,
A. D. 28, to April 16, A. D. 29.**

2nd Passover, March 29, A. D. 28: Jerusalem.—Jesus heals a sick man at the pool of Bethesda on the sabbath. 96.

Discourse on his own Divine character, power, and mission.—The power invested by the Father in the Son.—The Son shall come and judge the world.—The Divine mission of Christ testified by John the Baptist, by his own works, and by Scripture.—The Jews rebuked for their unbelief. 97—100.

Jesus excuses his disciples plucking the ears of corn on the sabbath. 101.

Galilee. Capernaum: residence.—Heals a man with a withered hand on the sabbath.—Pharisees and Herodians seek to slay Jesus. 102, 103.

Partial circuit round Lake Gennesaret.—Jesus preaches to the multitude from a ship.—Ordains 12 of his disciples to be apostles.—Sermon to the 12 (see Sermon on the Mount). 104—106.

Capernaum.—Jesus heals the centurion's servant. 107.

Nain.—Restores to life the son of the widow of Nain.—John the Baptist in prison sends two of his disciples to question Jesus. 108, 109.

Discourse on John the Baptist, and the unbelief of the Jews.—Character of John the Baptist.—Capricious inconsistencies of this generation.—Woe unto those cities where mighty works have been done, but who will not repent.—Jesus inclines to the lowly, and comforts the forsaken. 110—113.

Eats bread in a Pharisee's house: a woman anoints his feet. 114.

2nd Circuit of Galilee.—Jesus preaches throughout Galilee. 115.

Capernaum.—Christ's relations endeavour to restrain him.—He cures a demoniac: Pharisees ascribe the miracle to Satan. 116, 117.

Discourse in reply to the charge that he cast out demons through the connivance of Beelzebub.—Satan, if divided against himself, could not stand.—Blaspheme not against the power of the Holy Ghost.—By your words ye shall be judged.—An evil generation seeketh after a sign.—As the unclean spirit shall return with sevenfold power to the man from whom I have cast him out, so shall Satan return with increased power to you. 118—122.

Christ sheweth who are his real kinsmen. 123.

Lake Gennesaret.—Jesus begins to teach in parables. 124.

Parables before the multitude.—1st parable, The Sower.—Reasons for

speaking in parables.—2nd, The Tares.—3rd, The Mustard Seed.—
4th, The Leaven. 125—129.

Private interview with the disciples. 130.

Discourse to the disciples.—Exposition of the parable of the Sower.—Cautions his disciples to improve his teachings.—Exposition of the parable of the Tares.—5th, 6th, and 7th parables — Kingdom of heaven likened to a hidden treasure, a pearl of great price, and a draught-net.—Its teachers like householders. 131—135.

Crosses the lake ; Jesus rebukes the winds. 136.

East of the Jordan. Gadara.—Jesus heals the demoniac in the country of the Gadarenes.—Returns to Capernaum. 137, 138.

Galilee. Capernaum.—Again excuses his disciples from fasting.—Heals a woman with an issue of blood, and restores Jairus's daughter to life.—Heals two blind men, and a dumb demoniac. 138—140.

Nazareth.—Visits Nazareth a second time : Nazarenes persist in their unbelief. 141.

3rd Circuit of Galilee.—Jesus sends out the 12 apostles. 142.

Charge to the Twelve.—Your mission is to the Jews only.—Take no care for your subsistence.—Be not afraid of persecutions, which ye share with your Master, but beware of men.—Preach the gospel boldly.—I am not come to send peace, but to bring variance.—Those who receive you receive me. 143—148.

Capernaum.—Herod Antipas, tetrarch of Galilee, hears of Jesus.—John beheaded through the influence of Herodias. 149, 150.

East of Jordan. Desert of Bethsaida in Decapolis.—Jesus with the 12 apostles again crosses Lake Gennesaret.—Feeds 5000 with 5 loaves and 2 fishes. 151, 152.

Lake Gennesaret.—Walks on the sea. 153.

Galilee. Capernaum.—Returns to Capernaum, and is met by the multitude. 154.

Discourse to the multitude.—Ye follow me for the loaves and fishes : labour rather for the meat that endureth.—I am the Bread of Life : believe in me.—I do the will of my Father : he wills that all men should believe in me.—Murmur not that I ascribe to myself a direct heavenly origin.—All who eat my flesh and drink my blood, i. e. partake of the benefits of the atonement, will have eternal life. 155—159.

Many of the disciples leave him : the twelve remain. 160.

Notes.—Doubtful passage on the angel's troubling the water at Bethesda (96). On the disciples plucking the corn on the sabbath (101). The Herodians (103). Independent translation by St. Matthew of Isaiah xlii. 1—4 (104). Variations in Matthew and Luke in relating the healing of the centurion's servant (107). On the healing of the centurion's servant (107). The centurion's idea of Jesus (107). Hell, or Hades (112). Value of the penny, or denarius (114). Difference between the anointing of our Lord in the house of the Pharisee and in that of Simon (114). Allusion to our Saviour's private life (115). Jewish exorcisers (118). Signification of the parable (124). Note on the parables (134). On the miracle of allaying the storm (136). Gadarenes, or Gergesenes (137). One demoniac—Matthew says two (137). Connexion between the miracle of healing the demoniac and that of allay-

ing the storm (137). Conduct of the synagogue (139). Selection of preachers in the synagogue (141). Brethren of our Lord (141). Account of Herodias (150). On the miracle of feeding the 5000 (152). Watches of the night (153).

**V. Third Year of our Lord's public Ministry. Time—April 16,
A. D. 29, to April 5, A. D. 30.**

3rd Passover. April 16, A. D. 29. Capernaum.*—Pharisees and scribes come from Jerusalem to Jesus at Capernaum: complain that his disciples do not observe the traditions.—Jesus accuses the Pharisees of setting aside God's commands by their tradition.—Man is not defiled by what goeth in, but by what cometh out, of his mouth. 161—163.

Borders of Phœnicia.—Jesus heals the Syro-Phœnician woman. 164.

East of Jordan. Bethsaida in Decapolis.—Heals a deaf man with an impediment in his speech.—Feeds 4000 with 7 loaves and a few fishes. 165, 166.

West of Jordan. Magdala, or Dalmanutha.—Crosses Lake Gennesaret to Dalmanutha, or Magdala: Pharisees ask for a sign. 167.

East. Bethsaida in Decapolis.—Returns to Bethsaida: cautions his disciples against the leaven of the Pharisees.—Heals a blind man. 168, 169.

Borders of Cæsarea Philippi.—Peter declares him to be the Christ: Jesus blesses him.—1st prediction of his sufferings and death. 170, 171.

Discourse to the disciples.—Be patient in persecution: what shall a man give in exchange for his soul? 172.

Galilee. Mount Tabor.—The Transfiguration.—Jesus discourses on Elias [Elijah] the forerunner. 173, 174.

Plain near Tabor.—Jesus cures a demoniac child which his disciples had failed to do. 175.

Capernaum.—2nd prediction of his death and resurrection.—Pays the tribute with a stater taken from a fish.—Disciples contend who should be greatest. 176—178.

Discourse exhorting the disciples to humility, forbearance, and brotherly love.—Be humble and unassuming as this little child.—Restrain not those who are for me.—Woe against those who seduce the little ones, or regenerate, from the faith.—Cut off all sinful influences which endanger your spiritual life.—Despise not the humble believer.—If thy brother (fellow-believer) trespass, 1st, tell him of it alone; 2nd, before witnesses; 3rd, to the church.—What the church ordains on earth shall be confirmed in heaven.—Forgive your brother unto seventy times seven.—Parable of the unmerciful servant. 179—187.

Feast of Tabernacles, Oct. 11, A. D. 29.—Brethren of Jesus advise him to show himself in Jerusalem. 188.

Jerusalem.—Jesus goes privately to Jerusalem: the Jews murmur at his absence.—Jesus teaches in the Temple. 189, 190.

Discourse to the Jews.—Difference between his doctrine and that of the Rabbies.—Contrast between healing a man on the sabbath and circumcision on the sabbath. 191, 192.

* See note to sect. 161.

The Sanhedrim attempt to take Jesus.—Jesus continues his discourse: the Jews cannot understand him.—Last day of the feast.—The people are divided about who Jesus is.—Pharisees enraged because the officers did not arrest Jesus.—Jesus again in the Temple: the adulteress brought before him. 193—197.

Discourse to the Pharisees in the Temple.—My record of myself is true: it is testified by myself and the Father.—Ye are of this world: I am not of this world: when ye have lifted me up ye shall know me.—Ye are the servants of sin, though of the seed of Abraham according to the flesh.—If ye were Abraham's children in the disposition of your spirit, ye would do the works of Abraham.—If God were your Father, ye would love me.—The devil, a murderer and a liar, is your father.—I seek not my own glory: it is my Father that honoureth me.—Before Abraham was, I am. 198—205.

Our Lord threatened with stoning.—Heals a man born blind.—The blind man is taken before the Pharisees: is cast out of the synagogue for his faith in Jesus.—The cured man confesses his belief to our Lord. 206—209.

Discourse to the Pharisees.—I am come to enlighten those who are in ignorance, to leave in darkness those who will not see.—Parable of the Good Shepherd.—I am the door of the sheep and the Good Shepherd: but the hirelings care not for the sheep. 210—212.

Division among the Jews. 213.

Feast of Dedication, Dec. 19, A. D. 29.—Jesus makes known to the Jews his Divine origin: they threaten to stone him. 214.

Bethabara.—Jesus flies from the Jews. 215.

Bethany, 2 miles from Jerusalem.—History of Lazarus: our Lord brings him to life after he has been dead four days. 216.

Ephraim, 20 miles north of Jerusalem.—Sanhedrim assemble.—Caiphas the High Priest advises the death of Jesus, who flies to Ephraim. 217.

Samaria.—Jesus leaves Ephraim and goes through Samaria to Capernaum. 218.

Galilee. Capernaum.—Sends out the 70 disciples. 219.

Charge to the 70 disciples.—Take no care for your subsistence: preach the gospel and heal the sick.—Woe unto those cities who do not receive you, for they who despise you despise me and Him that sent me. 220, 221.

The Seventy return: rejoice at their power over the demon world.—Jesus rejoices before the Father, and with his disciples.—Answers the inquiry of a lawyer concerning eternal life.—Parable of the Good Samaritan. 222—225.

4th Circuit of Galilee.—Jesus is entertained by Martha, and commends the choice of Mary.—Prescribes to his disciples a form of prayer. 226, 227.

Discourse on prayer.—Continual prayer to your heavenly Father will always be answered. 228.

Jesus cures a demoniac: Pharisees ascribe the miracle to Satan. 229.

- Discourse on spiritual light.**—Keep thine eye single that thy body may be full of light. 230.
- Jesus dines with a Pharisee with unwashed hands.** 231
- Discourses against the hypocrisy and carnal righteousness of the Pharisees.**—Woe unto you who make clean only the outside of the platter.—Woe unto you who take tithe of mint and cummin.—Woe unto you who love uppermost seats in synagogues.—Woe unto you, lawyers, who lade men with burdens, build sepulchres of the prophets, but take away the key of knowledge. 232—235.
- Pharisees and scribes try to provoke Jesus: a large multitude assemble.** 236.
- Discourse to the disciples and people.**—Beware of hypocrisy, the leaven of the Pharisees.—Fear not those who kill the body.—Keep boldly to your faith in me.—Take no thought of what ye shall say.—Beware of covetousness.—Parable of the rich man who laid up treasure for himself, and not for God.—Be not over careful of earthly things.—Lay up for yourselves treasures in heaven.—Be ready for the coming of the Son of man.—Blessed are those ministers of Christ who are prepared for their Master's coming.—I am not come to bring peace, but variance.—Ye can discern the face of the sky, but not that of this time.—As you would seek to be reconciled with your adversary in a legal action, so by repentance reconcile yourselves to God.—The Galileans slain by Pilate were not greater sinners than others: unless ye repent, ye shall likewise perish.—Parable of the fig-tree. 237—251.
- Jesus heals a woman in the synagogue on the sabbath: justifies his act to the ruler.**—The kingdom of heaven is like leaven or a grain of mustard-seed.—Jesus is asked, "Are there few to be saved?" 252—254.
- Discourse in reply.**—Strive yourselves to obtain salvation. 255.
- Jesus warned by the Pharisees to leave the territories of Herod Antipas.** 256.
- Discourse in reply.**—For a time I must walk and work, and no power can touch me.—O Jerusalem, your house is left desolate. 257, 258.
- Jesus, in the house of a Pharisee, heals a man of the dropsy on the sabbath.** 259.
- Discourse in the Pharisee's house on humility.**—Take the lowest room (seat) at a feast.—Invite the poor, lame, maimed, and blind to thy feast.—Parable of the Great Supper. 260—262.
- Jesus pursues his 4th circuit of Galilee.** 263.
- Discourse to the multitude on discipleship.**—Whoever does not forsake all and follow me cannot be my disciple. 264.
- Jesus eats with publicans and sinners.** 265.
- Discourse to the Pharisees on repentance.**—Parables of the Hundred Sheep and Ten Pieces of Silver: more joy over one repentant sinner than over 99 righteous.—Parable of the Prodigal Son. 266, 267

Discourse to the disciples.—Parable of the Unjust Steward. As the steward obtained a home on earth, so do ye obtain a place in heaven.—The hypocrisy of the Pharisees reproved.—Parable of the Rich Man and Lazarus.—Woe against those who seduce the little ones from the faith.—Forgive thy brother though he trespass.—If ye had faith, ye might work miracles. 268—274.

Jesus heals ten lepers. 275.

Persea.—Jesus leaves Galilee for Persea, east of the Jordan.—Pharisees ask when the kingdom of God shall come. 276, 277.

Discourse to the Pharisees on the coming of the kingdom of God.—The kingdom of God is spiritual, and cometh not with outward show.—It will be preceded by suffering.—Unbelievers will then be punished as they were in the days of Noah and Lot.—The kingdom of God will come suddenly, and few will be able to stand its trial.—Pray always: parable of the Unjust Judge.—Be not self-righteous, nor despise repentant sinners: parable of the Pharisee and Publican. 278—283.

Jesus replies to a question of the Pharisees concerning divorce.—Discourses to his disciples on the same question.—Reproves them for preventing little children from coming to him.—Tells a ruler to sell all he has that he may inherit eternal life. 284—287.

Discourse to the disciples on riches.—Rich men will hardly enter into the kingdom of God.—All who leave relations and riches for the gospel's sake shall receive an hundred-fold and inherit eternal life.—Parable of the Labourers in the Vineyard. 288—290.

Journey from Persea through Jericho to Jerusalem.—Jesus enters Iudea: 3rd prediction of his sufferings and death.—Salome begs that her sons James and John may sit on his right and on his left in his kingdom.—Approaches Jericho: heals a blind man.—Passes through Jericho: heals two blind men,—and visits Zaccheus. 291—295.

Discourse on the mysteries of the kingdom of God.—Parable of the Nobleman and the Pounds. 296, 297.

Bethany and Jerusalem.—4th Passover approaches: Jesus goes to Bethany 6 days before the feast.—Sups in the house of Simon: is anointed by Mary and rebukes Judas Iscariot. 298, 299.

Notes.—3rd Passover not kept by our Lord at Jerusalem (161). Washing of hands (161). On the Corban, or gift (162). On the healing of the Syro-Phoenician woman (164). Magdala and Dalmanutha (167). Cæsarea Philippi (170). The church built on a rock—Peter (170). Difficulty found by the disciples in casting out demons (175). The tribute (177). Comparison between earthly and heavenly kings, etc. (177). On the cutting off sinful influences (182). Salting with fire (182). The Feast of Tabernacles (188). Education of Jewish teachers (190). Ceremony of drawing water from Siloam on the last day of the feast (195). Out of his belly shall flow living water (195). The treasury (198). If the Son make you free, ye shall be free indeed (200). Sick people and beggars in the neighbourhood of the Temple (207). Man born blind because of his own sins, or those of his parents (207). Jewish forms of excommunication (208). Our Saviour's coming a condemnation upon the unbelieving (210). Feast of Dedication (214).

Break between the Feast of Tabernacles and that of Dedication (214). Solomon's Porch (214). Groaning of our Lord (216). Fears of the Sanhedrim (217). Speech of Caiaphas (217). Progress to Capernaum (218). Refusal of the Samaritans to receive Jesus (218). Mission of the Seventy only recorded by Luke (220). Exposition of the parable of the Good Samaritan (225). Bethany in Galilee (226). Pharisees likened to graves (234). Zechariah the son of Jehoiada (235). Pilate's slaughter of the Galileans (250.) Exposition of the parable of the Fig-tree (251). To-day, to-morrow, and the day following (257). Exposition of the parable of the Prodigal Son (267). Explanation of the parable of the Unjust Steward (268). On the Mammon of Unrighteousness (269). Exposition of the parable of the Rich Man and Lazarus (271). Only the Samaritan leper thankful and believing (275). Exposition of the parable of the Unjust Judge (282). Exposition of the parable of the Pharisee and Publican (283). Opinions of the schools of Hillel and Schammah on divorce (284). Eunuchs (285). Exposition of the parable of the Labourers in the Vineyard (290). Variations in the accounts of the healing of the blind men at Jericho (294). Exposition of the parable of the Nobleman and the Pounds (297). Spikenard (299).

**VI. Passion Week,—during which our Lord resides at Bethany,
but visits Jerusalem.**

1st day, Sunday, March 31, A. D. 30.—The Jews resort to Jesus at Bethany. 300.

2nd day, Monday, April 1.—Jesus goes in procession from Bethany to Jerusalem.—Weeps over Jerusalem.—Enters the Temple and heals the sick: the Sanhedrim displeased.—Discourses to his disciples on his coming death.—A voice comes from heaven: he discourses to the people on his coming death. 301—305.

3rd day, Tuesday, April 2.—Jesus withers the fig-tree.—2nd cleansing of the Temple from the money-changers, etc. 306, 307.

4th day, Wednesday, April 3.—Jesus discourses on the withering of the fig-tree. 308.

Conversations with the different Jewish sects: 1st, With a deputation from the Sanhedrim.—Deputation ask by what authority he acted.

—Parable of the Two Sons.—Parable of the Vineyard.—Parable of the Marriage of the King's Son. 309—312.

2nd, With the Pharisees and Herodians.—Deputation tempt Jesus concerning paying tribute to Cæsar. 313.

3rd, With the Sadducees.—Sadducees question him about the seven brethren married to one woman. 314.

A scribe who was a Pharisee asks which was the first and great commandment.—Jesus asks the Pharisees whose son the Christ was to be.—Warns his disciples to beware of the scribes.—Declares the widow's mite to be greater than the offerings of the rich. 315—318.

Discourse on the unbelief of the Jews.—Prefatory comments of John on the continued unbelief of the Jews.—Discourse of Jesus on the same subject. 319, 320.

Discourse censuring the Pharisees.—Follow their instructions, but not their evil examples.—They are actuated by hypocritical vanity and ambition.—But be ye humble and call no man Rabbi, father, or master.—Woe unto you, scribes and Pharisees, 1st, for your unbelief, 2nd, for your hypocrisy, 3rd, for your eager proselytism, 4th, for your

blind trifling with oaths, 5th, for attending to trifles but neglecting important duties, 6th, for cleansing the dish but neglecting its contents, 7th, for being outwardly righteous but inwardly polluted, 8th, for your arrogance and presumption.—The blood of the righteous shall be avenged upon you.—O Jerusalem, your house is left desolate.

321—333.

Mount of Olives.—Jesus leaves the Temple and proceeds to the Mount of Olives.

334.

Great prophetic discourse on the coming troubles, the second coming of our Lord, and the last day.—The Temple shall be destroyed.—Antichrists shall come, but be ye not deceived.—Neither be troubled at wars and rumours of wars.—Persecutions and tribulations shall come, and the Son of man shall again come in power and glory.—The day and hour of the Son's coming is unknown, therefore watch like good servants.—Parable of the Faithful Servant who was found watching.—Parable of the Ten Virgins.—Parable of the Talents.—The last judgment: the sheep and the goats.

334—343.

Judas Iscariot agrees to betray Jesus to the Sanhedrim.

344.

5th day, Thursday, April 4.—Preparations for the last supper.

345.

Jerusalem. The supper chamber.—The first cup of wine.—Washing of the disciples' feet.—The breaking of bread—the first part of the Lord's supper.—Jesus foretells his betrayal; Judas Iscariot leaves the chamber.—Jesus comforts his disciples: exhorts them to love one another.—Foretells the three denials of Peter.—Disciples dispute for precedence: Jesus rebukes them.—Foretells the three denials of Peter a second time.—Warns his disciples that for the future they must provide for themselves.—Remaining part of the Lord's supper: Jesus blesses the cup.

346—355.

Discourse in the supper chamber.—Be not troubled! I go to prepare a place for you.—I am the way by which only ye can come to the Father, and I am one with the Father.—I will pray the Father to send you another Comforter, even the Spirit of truth, who shall teach you all things.—My peace give I unto you.—I am the true vine, my Father is the husbandman, ye are the branches.—Love one another as I have loved you.—The world will hate and persecute you, as it did me, because ye are not of it.—If I do not go the Comforter cannot come.—When the Spirit of truth is come he will guide you.—A little while and ye shall see me, and a little while and ye shall not see me, and your sorrow shall be turned into joy.—I have here spoken in proverbs, the time cometh when I shall speak plainly.—The disciples are confirmed in their belief.

356—366.

Christ's last prayer with his disciples.—Father, glorify thy Son!—Preserve my apostles!—Keep them in unity!—Sanctify them by the power of thy truth!—Glorify also all other believers, and keep them in unity!

367—371.

Departure from the supper chamber.

Mount of Olives.—Jesus promises to appear in Galilee after his resurrection: foretells a third time the three denials of Peter.

372.

Garden of Gethsemane.—The agony in the garden : the disciples fail in watching.—Judas, having received a band of troops from the Sanhedrim, betrays Jesus by a kiss, and apprehends him. 373, 374.

6th day, Friday morning, April 5. House of Annas, and palace of Caiaphas.—Jesus taken to Annas and then to Caiaphas : the three denials of Peter.—Jesus declares himself to be the Christ before Caiaphas and the Sanhedrim : is condemned and mocked. 375, 376.

The Praetorium, or residence of Pilate.—Jesus carried by the Sanhedrim to Pilate, the Roman Procurator.—Remorse and death of Judas Iscariot.—Jesus examined by Pilate. 377—379.

Residence of Herod Antipas in Jerusalem.—Pilate sends Jesus to Herod Antipas, tetrarch of Galilee, who was then at Jerusalem. 380.

Praetorium of Pilate.—Herod sends Jesus back to Pilate, who seeks to release him : the Jews demand Barabbas.—Jesus scourged and mocked.—Pilate again seeks to release Jesus, but at length delivers him up. 381—383.

Golgotha, or Calvary.—Jesus led away to be crucified.—The crucifixion.—Jesus mocked on the cross.—Commends his mother to John.—Darkness prevails : Christ expires.—The veil of the Temple rent and the graves opened.—The taking down from the cross and burial. 384—390.

7th day, Saturday, April 6.—The guard at the sepulchre. 391.

The Resurrection. Sunday morning, April 7.—First party of women—the two Marys and Salome—visit the sepulchre : earthquake and vision of angels.—The guard go to the city.—Second party of women—Johanna and others—visit the sepulchre.—Mary Magdalene tells Peter and John of Christ's resurrection.—Peter and John visit the sepulchre.—1st appearance of Jesus, to Mary Magdalene.—2nd appearance, to Cleopas and another disciple on the road to Emmaus.—3rd appearance, to Simon Peter.—4th appearance, to the eleven in the absence of Thomas.—5th appearance, to the eleven, Thomas being present.—6th appearance, to the women who had visited the sepulchre.—7th appearance, to the apostles, and probably to the whole body of his disciples, in Galilee.—8th appearance, to his disciples fishing on Lake Tiberias.—9th appearance, to James.—10th appearance, on Ascension day or Holy Thursday, at Jerusalem.—Jesus conducts the apostles to Bethany.—Blesses them and is taken up into heaven : they return to Jerusalem and await the Holy Ghost.—Conclusion of the Gospel of St. John : the other things that Jesus did.—Conclusion of the Gospel of St. Mark : the progress of the apostles. 392—410.

Notes.—Variations in the account of the ass and the colt (301). Cause of Christ's weeping over Jerusalem (302). On the withering of the fig-tree (306). Variations between Matthew and Mark in relating the withering of the fig-tree (308). Exposition of the parable of the Two Sons. Variations in Matthew, Mark, and Luke, in relating the parable of the Vineyard (311). Exposition of the parable of the Vineyard (311). Exposition of the parable of the Marriage of the King's Son (312). Subtlety of the question proposed to Jesus by the Pharisees and Herodians (313). Variations in the quotations from the Psalms in Matthew, Mark, and Luke (316). Phylacteries (322). Subsequent flight of the disciples from Jerusalem (338). The carcass (338). Prophecy of the destruction of Jerusalem a type of the dissolution of the world (338). Exposition of the parable of the Faithful Servant (340). Exposition of the parable of the Ten Virgins (341). Exposition of the parable of the Talents (342). Our Lord's description of the day of judgment (343). Chronological order of the events of the Passover (345). Order of the ceremonies at the Paschal supper (346). On the phrase "supper being ended"

(347). Institution of the Eucharist (348). Reclining at meals (349). The disciple whom Jesus loved. Dipping the sop (349). The cock-crow (351). Many mansions (356). Garden of Gethsemane (373). Agony of Jesus (373). Variations in the Gospel accounts of the agony in the garden (373). Order of events (375). Annas (375). Probable arrangement of the High Priest's palace (375). Fire of coals (375). Galileans (375). Variations in the Gospel accounts of the three denials of Peter (375). Order of events (376). Variations between Mark and Luke in relating the false witnessing against Jesus (376). Powers of the Procurator (377). Hall of judgment (377). Quotation from Zechariah (378). Disagreements between Pilate and Herod Antipas (380). The purple or scarlet robe (382). The crown of thorns (382). The judgment-seat (383). Gabbatha (383). Variations in time between Mark and John (383). Simon the Cyrenian (384). The green tree (384). Golgotha or Calvary (384). Vinegar mingled with gall (384). Division of our Lord's raiment into four parts (385.) The two thieves (386). Eli and Eloi (388). Vinegar and hyssop (388). Time of placing the guard (391). Reconciliation of the two angels mentioned by Luke with the *one* mentioned by Matthew and Mark (394). John's belief in the resurrection (396). The eleven (400). Time of the appearance of our Lord to the women (402). Death of John (404). Martyrdom of St. Peter (404).

S U M M A R Y.

§ *Political State of the Jews at our Lord's Advent.* Sect. 1—4.

1 **The Roman Empire.**—In the century before the Christian era, the internal decay and corruption of the Roman commonwealth had led to the overthrow of the Republic and establishment of the Empire. In b. c. 44, Julius Cæsar, having become master of the whole Roman world, aspired to the kingly dignity, and was assassinated by the adherents of the old government, which no earthly power could have possibly restored. In b. c. 30, Octavianus, under the title of Augustus, became head of the commonwealth, and during a long reign of 44 years, viz. from b. c. 30 to A. D. 14, he consolidated and increased his authority as *Imperator*, or commander-in-chief of all the Roman armies, by retaining all the forms of the republic, and yet gradually uniting all the offices of the state in his own person. Rome was now the mistress of a colossal empire, which extended from the Atlantic to the Euphrates, and from the Rhine and Danube to Mount Atlas and the Falls of the Nile, and, apart from Italy, was divided into 25 dependencies, or provinces, under the government of legates and pro-consuls,* etc., and connected by vast

* **Government of the Roman provinces.**—In the establishment of the imperial power, Augustus took the charge of those provinces which required a standing army, and left the others to the care of the senate and Roman people. The imperial provinces were governed by a *Legatus Cæsaris*; the senatorial, by *Pro-consules* and *Pro-prætors*. Syria became a province of Cæsar's: Judæa, being a part of the province, was, after the deposition of Archelaus, son of Herod, governed by a *Pro-curator*, or receiver of the revenues, endowed with the powers of a *Legatus*, which included those of life and death. See Table at p. 17. All provincial governors

military roads. The Latin tongue was understood if not spoken throughout the north and western parts of her dominion, but no attempt was made to supplant the language of the provincials east of the Adriatic.

Roman Emperors.

AUGUSTUS, B. C. 30 to A. D. 14.

Tiberius was associated with Augustus A. D. 12. See sect 28, *note*.

TIBERIUS, A. D. 14 to 37.

CALIGULA, A. D. 37 to 41.

CLAUDIUS, A. D. 41 to 54.

NERO, A. D. 54 to 68.

GALBA, murdered, Jan. 15, A. D. 69.

OTHO, committed suicide, April 16, A. D. 69.

VITELLIUS, April 16 to Dec. 20, A. D. 69.

VESPASIAN, Dec. 20, A. D. 69, to A. D. 79.

Jerusalem taken by Titus, A. D. 70.

Government of the Jews: Herod the Great.—The middle of the same century ^{B. C. 39 to 4.} witnessed the decline and fall of the Maccabean dynasty, and the establishment of Herod the Great* on the throne of Palestine. The kingdom comprised five districts, namely, *west of the Jordan*: 1. Judæa. 2. Samaria. 3. Galilee. *East*: 4. Peraea.† *South*: 5.

under the empire are, however, frequently included under the general title of *Presidents of the Provinces*. In the present work we shall therefore allude to the Roman governor of Syria as *President*, and to the Roman governor of Judæa, who was to some extent dependent on that of Syria, as *Procurator*. Comp. Niebuhr, Lect. cv. Smith's Dict., Art. *Provincia*.

* Previous history of Herod.—A detailed summary of the history of the Jews from the death of Nehemiah to the death of Herod the Great may be found in the Connexion between the Old and New Testament in the *Analysis and Summary of Old Testament History*, p. 261.

† Division of Peraea.—Peraea, which signifies *the country on the opposite side*, was a general name for any district belonging to or closely connected with a country, from the main part of which it was separated by a sea or river. The name *Peraea* was therefore applied in its more extended sense to the whole territory stretching from the river Arnon to Mount Hermon, between the Jordan and

Idumæa. Herod had obtained it from the second Roman triumvirate, and his authority had been confirmed by Augustus Cæsar ; but though his government was magnificent and ostentatious, yet the internal affairs exhibited all the signs of decay. His policy was that of entire deference to Rome, and he endeavoured, by the introduction of games and erection of theatres, to Romanize the Jews. These proceedings aroused the enmity of the people, and his life was in constant danger of conspiracy, in spite of his liberality in time of famine, and his efforts in rebuilding the Temple at Jerusalem. His rule was a military despotism, by which only he was enabled to keep down the rebellious spirit of his subjects, and to check the violent factions of the Pharisees and Sadducees which had previously agitated the kingdom. His reign was undisturbed by war, but his prosperity as a sovereign is strangely contrasted with the long series of domestic tragedies which mark his latter years. At length he died of an intestinal disease, in the following year to that in which Christ was born.

3 **Kingdom divided between Archelaus, A. D. 3 to 70. Herod Antipas, and Philip.**—Upon the death of Herod his three surviving sons hurried to Rome to plead against each other at the foot of Cæsar's throne for the right of succeeding to the kingdom ; at the same time the Jews send an embassy to Augustus to petition that they might be restored to independence. Augustus however divided the kingdom between the three, and the subsequent history of Palestine, down to the taking of Jerusalem by Titus, is given in the following Tabular Summary.

the desert, and was subdivided into several districts or cantons, for an account of which see Introductory Outline, sect. 9—18.

PARTITION OF THE KINGDOM OF

HEROD THE GREAT,

AMONGST HIS THREE SURVIVING SONS, ARCHELAUS, HEROD ANTI-PAS, AND PHILIP, ACCORDING TO HIS WILL, AS REVISED BY AUGUSTUS CÆSAR.

Roman Emperors.	Southern Portion.	Central Portion.	North-Eastern Portion.
	JUDÆA, SAMARIA, and IDUMÆA — <i>ethnarchy</i> .	GALILEE and SOUTHERN PERÆA, or <i>Peraea</i> in its more limited sense (see sect. 2, note)— <i>tetrarchy</i> .	NORTHERN PERÆA, or <i>Iturea, Trachonitis, Batanea, Gaulonitis</i> , etc. (see sect. 2, note)— <i>tetrarchy</i> .
Augustus, B. C. 30 to A. D. 14.	Revenue, 400 talents = £960,000.	Revenue, 200 talents = £480,000.	Revenue, 100 talents = £240,000.
Tiberius, A. D. 14—37.	Archelaus, B. C. 3—A. D. 7. —He was considered by his subjects as a <i>king</i> , though Augustus allowed him no higher title than <i>ethnarch</i> . He was at length deposed and banished to Gaul for misgovernment. Roman Procurators, A. D. 7—41. —This territory was now made a Roman province, attached to the larger province of Syria, or <i>Cœle Syria</i> . It was governed by a Procurator, called a Governor in the New Testament, who was nominated by the Roman emperor, and whose principal duties were to exact tribute, administer justice, and to repress seditions. The Procurator was, to some extent, dependent on the president of Syria, but possessed the powers of life and death. See note to sect. 1. This change, though it made the subjection of the Jews complete, seems to have thrown more power into the hands of the priests and the Sanhedrim.	Herod Antipas, B. C. 3—A. D. 39. —He incestuously married Herodias, the wife of his half-brother Herod Philip, who must not be confounded with Philip the tetrarch of Iturea. Herodias, in defiance of the Jewish laws, divorced her first husband, and married Antipas. Antipas imprisoned and put to death John the Baptist, who had reproached him with his unlawful connexion with Herodias (sect. 150); but Josephus states that the murder was caused by his jealousy of the influence possessed by John over the minds of the people. It was before Antipas that our Lord was sent by Pontius Pilate, because, as Jesus was supposed to be a Galilean, (sect. 380,) he belonged to his jurisdiction.	Philip, B. C. 3—A. D. 33. —An amiable and just prince, of whom little is known save that he built the cities of <i>Cæsarea Philippi</i> and <i>Julias</i> . After the death of Philip his tetrarchy was, for a short time, [A. D. 33—37,] annexed to the province of Syria.

Roman
Emperors.Roman Procurators of
Judaea, etc., continued.

The Procurator continued the system which had been begun by Herod the Great, of appointing and deposing the High Priest at will, and he overawed the multitude, particularly at great festivals, by a strong military force; but as a Roman officer, he had no taste for discussing or deciding points of Jewish law. The civil and criminal jurisprudence seems therefore to have been left to the Jewish tribunals, (see note to sect. 70,) and the Sanhedrim retained the power of decreeing capital punishment, but the execution of the sentence was left to the Procurator.

The most celebrated of these Roman Procurators was,

Pontius Pilate, A. D. 27—37.—He executed the sentence of the Sanhedrim upon the person of our Lord, A. D. 30. His tyrannical conduct excited the Jews to disaffection, and he was at length deposed and banished to Vienne in Gaul, where he died; and he was succeeded in the government by Procurators of no note.

Claudius,
A. D. 41—54.

services, Judaea, Samaria, and Idumaea were annexed to his dominions, which were now as extensive as those of Herod the Great.

Herod Agrippa I., king of the whole country, 41—44.—Agrippa I. was popular amongst the Jews, but a violent persecutor of the Christian Church. He caused the apostle James, the brother of John, to be beheaded, and Peter to be cast into prison [A. D. 44. Acts

Tetrarchy of Ga'ilee and
Peraea, continued.Tetrarchy of Iturea, etc.,
continued.

Herodias seeing her brother Herod Agrippa had obtained the title of king, now persuaded her husband Antipas to apply to Caligula for a similar honour. But Herod Agrippa opposed the elevation of Antipas, and charged the latter with treason; and Antipas was deposed, and with his wife Herodias sent into exile.

On the exile of his uncle Herod Antipas, Agrippa I. received also the tetrarchy of Galilee and Southern Peraea, from Caligula. On the death of the latter, Agrippa I. materially assisted Claudius in obtaining possession of the Roman empire, and, A. D. 41, as a reward for his

Herod Agrippa I., king, 37—44.—He was the grandson of Herod the Great and Mariamne, and the brother of Herodias. The emperor Caligula now gave him the tetrarchy of Philiph, and that of Abilene, near Lebanon, previously governed by Lysanias II., (sect. 28,) with the title of king, though his sovereignty was purely dependent on Rome.

On the exile of his uncle Herod Antipas, Agrippa I. received also the tetrarchy of Galilee and Southern Peraea, from Caligula. On the death of the latter, Agrippa I. materially assisted Claudius in obtaining possession of the Roman empire, and, A. D. 41, as a reward for his

Roman
Emperors.

Nero,
A. D. 54—68.

Galba,
A. D. 69.
Otho,
A. D. 69.
Vitellius,
A. D. 69.
Vespasian,
A. D. 69—79.

xii.). In the account of his death there is that sort of agreement between the Christian and Jewish historian which bespeaks truth in each (Acts xii. 23. Joseph. Ant. I. xix. c. 8). They both relate the place—Caesarea; the time—the celebration of a public solemnity; the adulation of the people in calling him a god, and his allowing such praise to pass unnoticed. Before his death he induced Claudius to make his brother Herod king of the small territory of Chalcis in Syria.

Country under Roman Procurators: Herod, king of Chalcis, over ecclesiastical affairs, 44—48.—Agrippa I. left one son, also named Agrippa, who was only 17 years of age. The emperor Claudius accordingly sent a Roman Procurator to govern the kingdom, and subsequently committed the nomination of the High Priest, the government of the Temple, and the expenditure of the sacred treasure, to Herod, king of Chalcis, who died A. D. 48.

JUDEA, SAMARIA, IDUMEA, GA-
LILEE, and SOUTHERN PA-
LESTINE.

Roman Procurators, 44—70.—The following Procurators only will require mention here, viz.

1. **Felix, 52.**—Originally a freedman of the emperor Claudius. He induced Drusilla, daughter of Agrippa I., and sister of Agrippa II., to leave her husband Azirus, and live with him. She was an open apostate from the religion of her country, and was with Felix when Paul preached before him at Caesarea of righteousness, temperance, and judgment to come (Acts xxiv.).

2. **Festus, 59.***—He heard Paul in the presence of Agrippa II., and then sent him to Rome (Acts xxv. xxvi.).

3. **Albinus, 63.**—He was cruel, and thought only of enriching himself.

4. **Gessius Florus, 64.**—The tumultuous risings among the people now burst into open war. The public peace was destroyed by enmity to the Romans; by false prophets and zealots, who stirred up the Jews; and by bands of robbers, who shared their plunder with the Procurators. The rebellion at length ended in the capture and destruction of Jerusalem and the Temple by Titus, A. D. 70.

NORTHERN PERSEA,
formerly held by Philip.

Agrippa II., king of Chalcis, 48: obtains the tetrarchy formerly held by Philip, 52.—At the death of Herod, king of Chalcis, his little principality, together with his ecclesiastical authority in Palestine, descended to Agrippa II., son of Agrippa I., who subsequently exchanged the principality of Chalcis for the tetrarchy of Northern Persea, formerly held by Philip; but the civil government of the remainder of Palestine still continued in the hands of the Roman Procurators. Agrippa II. dwelt at Jerusalem, as the head of ecclesiastical affairs, and appointed and deposed the High Priests at will. He lived incestuously with his sister Bernice, who had been previously married to her uncle Herod of Chalcis. At the beginning of their sway, both came to Caesarea to greet the Roman Procurator, Festus, on which occasion Paul was placed before them (Acts xxv.). He was the last member of the family of Herod, and after him we find no further mention of tetrarchies in Palestine.

* This is the date fixed by Greswell, whose system of chronology we have followed throughout the present work. Other critics however make it a year or two later.

General View of Herod's Family.

I. Herod the Great, son of the Idumæan Antipater, after the expulsion of the Maccabees, reigned as king over the whole land of Judæa, b. c. 37—3. By five of his wives he had seven sons, viz.

1. *Alexander*, } children of Mariamne, the daughter
2. *Aristobulus*, } of Hyrcanus the Maccabee; both
were strangled in Samaria. See Old Testament
History, p. 301.
3. *Antipater*, put to death shortly before his father's
decease. Old Test. Hist. p. 301.
4. *Philip*, not the tetrarch, but a rich private per-
son, the first husband of Herodias.
5. *Archelaus*, who ruled over Judæa, and, in A. D.
7, was banished to France.
6. *Antipas*, who possessed Galilee, and with He-
rodias was, A. D. 39, banished to France.
7. *Philip*, the tetrarch of Peræa, who died A. D. 34.
Aristobulus (No. 2) had a son, namely,

II. Agrippa I., who became king of all Palestine, and died A. D. 44. His brother and sister were,

Herod, king of Chalcis, the first husband of Ber-
nice; he died A. D. 48.

Herodias, the wife first of Philip, by whom she had
Salome, (sect. 150,) and then of Antipas.

Agrippa I. had a son, who became,

III. Agrippa II., who received the tetrarchy of Philip,
and died at Rome A. D. 90. His sisters were,

Bernice, the wife of her uncle Herod of Chalcis, and
afterwards mistress of her brother Agrippa II.

Drusilla, wife of Felix the procurator.

- 4 General expectation of a Messiah.—About this time a very general expectation prevailed, not only in Palestine, but also amongst the Gentiles, that an extraordinary person was about to appear and effect some great change in

the condition of mankind.* The ancient and primitive idea of a Messiah must have been that of an *Antagonist of Evil*, or *Purifier of man's corrupt nature*; but now both Jews and Gentiles expected a *Universal King*, and at this *precise time*. It is therefore most probable that the expectation was immediately derived from the Jews themselves, who had entertained the peculiar notion of dominion from having interpreted the later prophets literally; and also from the later Jewish Scriptures, which alone fixed the exact time when the Messiah was to appear. Doubtless there existed in the heathen mind a divine consciousness of the necessity for a new revelation, and a longing desire for a new order of things; and therefore the notion of a Messiah, carried about by the Jews in their intercourse with different nations, everywhere found a point of contact with the religious sense of man, and became widely spread throughout the whole civilized world.

I. *Birth and Childhood of our Lord, and John the Baptist.* Sect. 5—25.

TIME, OCT. 5, B. C. 6, TO A. D. 8.

Preface to Luke's Gospel.—“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. That thou

* **Testimonies from Tacitus, Suetonius, and Virgil.**—Tacitus (*Hist. lib. v. c. 13*) and Suetonius (*Vespasian*, c. 4) limit this expectation of a Messiah to the eastern world, and nothing is more probable than that the prophecies of Daniel, which stated the exact time that the Messiah was to appear, should be especially familiar to the Persian magi. Virgil (*Eclogue 4*) applied the expectation to Augustus. Indications of it are also found in the Gospels, see sect. 302.

mightest know the certainty of those things, wherein thou hast been instructed." Luke i. 1—4.

6 JUDEA.
Jerusalem.
B. C. 6.* **Gabriel appears to Zacharias.**—In the days of Herod, Zacharias the priest, and his wife Elizabeth, who was also descended from Aaron, were living righteously before God, but were childless and aged. One day whilst Zacharias, who was of the course of Abia,[†] was burning incense in the Temple, whilst the multitude were praying without, an angel appeared on the right side of the altar. Zacharias was troubled, but the angel said, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Zacharias said, "Whereby shall I know this? for I am an old man, and my wife well stricken in years."

The angel answered, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these

* Date of Gabriel's announcement.—The birth of John the Baptist was probably foretold to Zacharias about the time of the feast of Tabernacles, Oct. 5, b. c. 6.

† The courses of the priests.—In the reign of king David, the priests became too numerous to officiate in the Temple all together. David, therefore, divided them into 24 classes or courses, which were each to serve a week in rotation. The course of Abia was the eighth in order at their original classification. After the captivity, only 4 of these classes returned, but they were again divided into 24, each of which class, or course, had a chief or head, which are supposed to be the Chief Priests of the New Testament.

things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

The people now waited for Zacharias, and marvelled why he tarried ; but when he came out they perceived that he had seen a vision, for he was speechless. And when the days of his ministration were accomplished, he went to his own house. Luke i. 5—23.

Conception of John the Baptist.—After this Elizabeth, the wife of Zacharias, conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men." Luke i. 24, 25.

The Annunciation.—In the sixth month the angel Gabriel was sent from God unto Nazareth, a city of Galilee, to Mary, a virgin, who was espoused to Joseph of the house of David. And the angel said to Mary, "Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women." And Mary was troubled ; but the angel continued, "Fear not, Mary : for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end." Then said Mary, "How shall this be ?" The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord : be it unto me according to thy word." And the angel departed. Luke i. 26—38.

Mary visits Elizabeth.—Mary then arose and went into the hill country [Judæa] with

Juda or
Jutah.
B. C. 5.

Galilee.
Nazareth.

7

8

9

haste into a city of Juda,* and entered the house of Zacharias and saluted Elizabeth, who was then filled with the Holy Ghost, and blessed her with a loud voice. Luke i. 39—42.

10 **Elizabeth blesses Mary.**—“Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believeth: for there shall be a performance of those things which were told her from the Lord.” Luke i. 42—45.

11 **Mary's thanksgiving.**—“And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.”† Luke i. 46—55.

12 **Mary returns: an angel appears to Joseph.**—After staying with Elizabeth about three months, Mary returned home. Luke i. 56. And whilst she was simply espoused to Joseph, she was with child by the Holy Ghost, and Joseph desired to put her away privately; but an angel of the Lord appeared to him in a dream, and said, “Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And

* **City of Juda.**—The probable reading is, “*into a city, Juda.*” Juda is perhaps a softened form for Jutah, or Juttah, a city of the priests in the mountains of Judah, south of Hebron. The place still exists under the same name.

† **Similarity of Mary's thanksgiving to that of Hannah.**—This song of praise, which is usually called the *Magnificat*, from the first word in the Vulgate, though of a gentler spirit, much resembles Hannah's song, 1 Sam. ii. 1—10; and its phraseology is mostly from the Old Testament, as Ps. ciii. 17; xxxiii. 10; cxiii. 7; xxxiv. 10; Job xii. 16.

she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins." Now this was done that the prophecy might be fulfilled, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,* which being interpreted is, God with us" (Isa. vii. 14). And when Joseph awoke he did as the angel had bidden him, and took her to be his wife, but knew her not till she had brought forth her first-born. Matt. i. 18—25.

Birth and circumcision of John the Baptist.—In due time Elizabeth brought forth a son, and her neighbours and cousins rejoiced with her ; and when they assembled on the eighth day of the circumcision, they called him Zacharias, after his father, but the mother said he should be called John. The neighbours and others then said to her, "There is none of thy kindred called by this name," and appealed by signs to the father, who then wrote on a writing-table,† "His name is John." And immediately the tongue of Zacharias was loosed, and he praised God. And fear came on all them who dwelt near, and they wondered what manner of child it should be. And the hand of the Lord was with the child. And it grew and waxed strong in spirit, and was in the desert until the day of his showing unto Israel. Luke i. 57—66, 80.

Prophecy of Zacharias.—And Zacharias, being filled with the Holy Ghost, prophesied, saying, "Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began : That we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, that he would grant unto

* **Emmanuel.**—The word *Emmanuel* is derived from two Hebrew words, viz. EMMAIM, *with us*, and EL, *God*.

† **Writing-tables.**—Writing-tables were thin pieces of wood, usually oblong, having the inner sides covered with wax. They were fastened together at the back by means of wires, like hinges, so that they opened and shut like books, and each tablet had a raised margin to prevent the wax of one rubbing against the other. These were written on with a stylus, or iron instrument with a sharp end like a pencil.

us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” Luke i. 68—79.

15

*Bethlehem in
Judæa. B. c. 4.* Birth of our Saviour, B. C. 4.*—“And it came to pass in those days that there went out a decree from Cæsar Augustus, that all the [Roman] world † should be taxed [or enrolled]; and this taxing [enrolment] was first made when Cyrenius was governor of Syria;”‡ and each one went to his own city to be enrolled. Accordingly Joseph and his espoused wife went from Nazareth in Galilee to Bethlehem in Ju-

* On the date of our Lord’s birth.—The present computation of the date of our Lord’s birth was made in the 6th century by Abbot Dionysius Exiguus, and is placed four years too late, so that Christ was really born b. c. 4. Cf. Clinton’s *Fasti Hel.* iii. p. 534. The error is easily proved thus: The Saviour was 30 years old when, in the 15th year of Tiberius, he entered on his public ministry (see sect. 28). The 15th year of Tiberius was 780 u. c., when he was associated with Augustus (sect. 28, note). Going back the 30 years of our Lord’s previous life, we come to 750 u. c., and Herod the Great died 751 u. c. Our Lord was born the year before Herod died, which year was therefore 750 u. c., and not 754 u. c., according to the usual assumption. Thus Rome was built 754 years before our present era of Anno Domini, but 750 years before the actual birth of Christ.

† This appears only to signify the whole kingdom of Herod, before it was divided on the death of the latter.

‡ The taxing of Cyrenius.—This statement has been called an anachronism, because *Cyrenius*, or *Quirinus*, was not appointed Roman President of Syria until 9 years after the birth of Christ, and the general tax (which is mentioned by contemporary writers) did not take place until 12 years after. But the proper translation of the passage is, “This taxing [or enrolment] was made BEFORE Cyrenius was President of Syria,” the words in the text being merely a parenthetical admonition, not to confound the enrolment which took place at the birth of Christ with the much more memorable taxing in the time of Cyrenius. The passage might also be translated, “The enrolment first took effect when Cyrenius was governor.” Comp. *Greswell*, vol. i. Diss. 12. *Davidson’s Introduction*, etc.

dæa, because he was of the house and lineage of David. Here Mary was delivered of her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Heavenly host appear to the shepherds.—Meantime 16 the shepherds of the country were watching their flocks at night, when, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said to them, “Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, “Glory to God in the highest, and on earth peace, good will toward men.” And the shepherds then said, “Let us go unto Bethlehem,” and went with haste, and found Mary, Joseph, and the babe lying in a manger ; and they told all they had seen and heard, and returned, glorifying and praising God. And Mary kept all these things and pondered them in her heart.* Luke ii. 1—20.

The Circumcision.—On the eighth day from his birth 17 our Lord was circumcised, and named JESUS,† as the angel Gabriel had commanded. Luke ii. 21.

Our Lord's descent from David and Abraham ; supposed discrepancies in the genealogies.—It had been long foretold by the Old Testament prophets, that the

* Fulfilment of prophecy as to the time, place, and person.—Thus was our Saviour born in Bethlehem of Judea, B. C. 4, A. M. 4000, in the 38th year of the reign of Herod and the 40th of Augustus ; and thus was the prophecy of Daniel, ix. 24—27, fulfilled as to the *time* ; of Micah, v. 2, as to the *place* ; and of Isaiah, vii. 14, as to the *person*.

† Jesus is an abbreviation of Joshua, with a Greek termination. Joshua's name was originally Oshea, or Hoshea, which simply means *a Saviour*, or *he saves*, or *will save*. To this Moses added JAH, one of the titles of God, and this compound produced Je-hoshua, contracted into Joshua, which means, *God will save*.

Messiah should come of the house and lineage of David,* and it was therefore necessary that the fulfilment of prophecy in the person of our Lord should be fully proved, both to the Jews and Gentiles. Accordingly both St. Matthew and St. Luke give his genealogy, though in a different manner, and consequently some discrepancies have been observed between the two accounts.

St. Matthew wrote his Gospel for the Jews, and therefore traces our Lord's pedigree legally, or politically, through Joseph his *reputed father*—FROM ABRAHAM, in whom all the families and nations of the earth should be blessed; AND FROM DAVID, whose throne was to be established for ever. Accordingly he adopts the common Hebrew mode of abridging the genealogy so as to include all the important names and necessary links in the descent, and then, for the convenience of being remembered, dividing the 42 generations thus preserved into three equal periods, viz. 14 generations from Abraham to David; 14 generations from David to the Babylonian captivity; and 14 generations from the Babylonian captivity to Jesus. In the second division, however, there is an error, as it only contains 13 generations, occasioned by the accidental omission of Jehoiakim, or Joakim, the son of Josias, and father of Jechonias.

St. Luke wrote his Gospel for the Gentiles, and being desirous of proving their admission into the gospel covenant, he traces our Lord's genealogy through Mary his mother up to David, and from thence to Adam. From Adam to Abraham, therefore, the genealogy is only recorded by St. Luke. From Abraham to David the gene-

* Old Testament Prophecies of our Lord's descent.—God had said to *Abraham*, “In thy seed shall all the nations of the earth be blessed,” Gen. xii. 2, etc.; and to *David*, “Thy seed will I establish for ever, and build up thy throne to all generations,” 2 Sam. vii. 12; Ps. lxxxix. 3, 4. *Isaiah* (xi. 1) had also said, “There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.” The Jews had therefore expected the Messiah in the line of David and Abraham. *St. John* (vii. 42) says, “Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” Again, we read in *Acts*, (xiii. 23,) “Of this man's (David's) seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.”

alogies given by both St. Luke and St. Matthew agree with each other. But from David to Christ considerable differences occur between the two. This has been accounted for by the fact of the Hebrews omitting the names of women in their genealogical tables, so that, if a family ended with a daughter, they inserted the husband as the son of her father, though he was really only son-in-law to the latter.* Matt. i. 1—17; Luke iii. 23—38.†

Purification of Mary, and presentation of Christ.—In 33 days after the circumcision, the purification of Mary was accomplished, according to the Mosaic law, (Lev. xii.,) and she and her husband brought the infant Jesus to Jerusalem, to be presented to the Lord, (Ex. xiii. 12,) and to offer the sacrifice of a pair of turtle-doves, or two young pigeons (Lev. xii. 6—8). Luke ii. 22—24.

Prophecies of Simeon and Anna.—At this time Simeon, 20 a devout man of Jerusalem, to whom it had been revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, was carried by the Spirit into the Temple, and taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel." At the same time a widowed prophetess, named Anna, daughter of Phanuel of the tribe of Asher, who had reached her 84th year, and yet served God in the Temple with fasting

* **Proofs from the Genealogies.**—The two genealogies thus prove Jesus to be, 1. *The Son of David*, who should according to promise sit upon the throne of Israel. 2. *The Seed of Abraham*, in whom all nations of the earth should be blessed, according to the covenant made with the father of the faithful. 3. *The Son of man*, or "the Seed of the woman," who should bruise the serpent's head.

† For a further explanation of the supposed discrepancies between the genealogies of St. Matthew and St. Luke, and those in the Old Testament, the student is referred to *Mills's Vindication of the Evangelical Accounts of the Descent and Parentage of the Saviour against some recent Mythical Interpreters*.

JUDÆA.
Jerusalem.

19

and prayers, night and day, came in and gave thanks likewise unto the Lord, and spoke of him to all them that waited for redemption in Jerusalem. Luke ii. 25—38.

- 21 **The Magi visit Jerusalem and adore the Saviour.**—The Holy Family now appear to have returned to Bethlehem, but meantime certain wise men * from the east came to Jerusalem, saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.” When Herod heard of this proceeding he became fearful for the safety of his throne, and having summoned the chief priests and scribes, [i. e. the Sanhedrim, see note to sect. 70,] he demanded where Christ should be born? They replied, “In Bethlehem of Judæa : for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not

* **Origin of the Magi, or “wise men.”**—The Magi were originally one of the six tribes into which the Medes were divided, and, like the Levites in the Mosaic institution, were intrusted with the care of religion. After the Medes were united with the Persians, the Magi formed a sacred caste or college, which became very famous in the ancient world. The primitive Magian religion, which consisted in the worship of Ormuzd, the symbol of light and goodness, became debased at an early period. At length Zoroaster, who lived between the eighth and fifth centuries before Christ, appeared to renovate the old and corrupt system, being, as he himself intimates in the Zendavestas, the restorer of the word which Ormuzd had formerly revealed, but which the influence of the Devs (the principles of evil who had been created by Ahriman, the symbol of darkness and evil) had degraded into a false and deceptive magic. In the system of the Zendavestas as revised by Zoroaster there are remarkable germs of truth, and it included the idea of a Sosiosh—an expected Deliverer. This idea was either derived directly from the Jewish prophecies, or else, during the Babylonian captivity, had become considerably modified by the Messianic ideas abroad amongst the Jews (see sect. 4). The Persians expected their Sosiosh from the family of Zoroaster; but these Magi came to seek for the King of the Jews, and probably as the star in the east appeared at the time when according to the prophecies of Daniel the Saviour was to come, it assured them of the truth of all that they had been led to expect, and at once induced them to journey to the place where the young Child was. (See also Daniel ii. 2, etc.) The early Church regarded these Magi as the representatives of the heathen world, which in them offered its homage to the Lord: an ingenious thought, full of deep truth!

the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Micah v. 2. Herod then privately questioned the wise men concerning the first appearance of the star, and sent them to Bethlehem with directions, that when they had found the child they should let him know, that he might worship him also. When the wise men left the king's presence they again beheld the star, and it now went before them, and at length became stationary over the abode of the Saviour. They then entered the house and worshipped the infant Jesus, and presented him with gold, frankincense, and myrrh; and being warned by God in a dream not to visit Herod, they returned to their own country another way (see sect. 4). Matt. ii. 1—12.

The Holy Family fly to Egypt.—The angel of the Lord now appeared to Joseph in Egypt. 22
a dream, and desired him to fly to Egypt with the young child and its mother, for Herod was seeking to destroy the infant. The Holy Family accordingly fled to Egypt, and remained there until the death of Herod, thus fulfilling the prophecy, "Out of Egypt have I called my Son." Hosea xi. 1. Matt. ii. 13—15.

Slaughter of the Innocents.—Herod was enraged at 23 being deceived by the Magi, and slew all the children of Bethlehem and its neighbourhood that were two years old and under; thus fulfilling the prophecy of Jeremiah, (xxxi. 15,) "In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. ii. 16—18.

The Holy Family return to Nazareth.—After this, Herod died of a loathsome disease, and the angel appeared to Joseph in Egypt, Galilee. Nazareth. 24
and desired him to return to the land of Israel. Joseph accordingly did so, but on learning that Archelaus reigned in Judaea (sect. 3) in the room of his father Herod, he was fearful of going there; and being warned by God in a dream, he turned aside into Galilee, and dwelt in Nazareth; thus fulfilling that which was spoken by the pro-

phets, "*He shall be called a Nazarene.*"* Matt. ii. 19—23. Luke ii. 39.

25 Christ among the doctors, in his 12th year, A. D. 8.—From this time the parents of our Lord went to Jerusalem every year to the feast of Passover; and when the child Jesus was 12 years old the visit was performed as usual, but at the conclusion of the feast he tarried behind. Meantime his parents, thinking he was in the company, went a day's journey towards home, and then began to seek for him amongst their kinsfolk and acquaintance, and not finding him, returned to Jerusalem. Here, after three days' search, they discovered him in the Temple sitting amidst the doctors, both hearing them and answering them questions. The spectators were astonished at his understanding and answers, and his parents were amazed at the sight. His mother asked the reason of his conduct, saying, "Behold, thy father and I have sought thee sorrowing." But he replied, "Wist ye not that I must be about my Father's business?" The answer was not understood, but Jesus returned to Nazareth with his parents, and was subject unto them; and he increased in wisdom and stature, and in favour with God and man.† Luke ii. 41—52.

* This prophecy no quotation.—This text is the prediction of no particular prophet, but appears to refer to those passages in the Old Testament which implied the contempt with which our Lord would be treated. Nazareth was a despised and infamous place, (John i. 46,) and the very name of Nazarene was a term of reproach (Mark i. 24). We may therefore presume that the angel sent Joseph to this contemptible place that he might thence become "despised and rejected of men," Isa. liii. 3. Here our Lord resided until his 30th year, when he commenced his ministry.

† The Feasts.—According to the law of Moses, the males were to go up to Jerusalem three times yearly, to the three principal feasts—the Passover, the Pentecost or First-fruits, and the Tabernacles. When children had attained the age of 12 years, they were called "Sons of the Law," and were then obliged to keep the law, and consequently from that year used to accompany their parents. The feast of the Passover, which included that of unleavened bread, lasted seven days.

II. Ministry of John the Baptist, and Baptism and Temptation of our Lord. Sect. 26—38.

TIME—OCT. 5, A. D. 26, TO APRIL 5, A. D. 27 = SIX MONTHS.

St. John's Preface. The Divinity, Humanity, and Office of Christ.—“In the beginning was the Word,* and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not anything made that was made. In him was life ; and the life was the light of men. And the light shineth in darkness ; and

* St. John establishes the Divinity of Christ : the personality of the “Word,” and his manifestation in the flesh.—Before recording the baptism and ministry of our Lord, St. John first establishes the personality of the Divine Word, or Logos, and the identity of that incarnate Word with the manifestation of Christ in the flesh. In the commencement of this Gospel there is, therefore, a history as it were of the several gradually advancing forms of the manifestation of the Logos, or Word. The first four verses contain a pure description of his Divine essence. He is eternally with God, and is Himself God ; organ of the creation of all things, source of the life and light of men. He reveals himself to man as light shineth in darkness, but the darkness comprehended Him not. In order, then, to distinguish the incarnation of the Word, as the point of His activity in humanity from His previous activity, and at the same time to show what God has done to assist men in receiving the Word, the evangelist mentions the testifiers of the coming Light, but names John the Baptist only, who, being the greatest and last prophet of the Old Testament, was a kind of representative of the prophetic order. It is then stated, to correct the mistakes of John's disciples, that the Baptist was not himself the Light, but merely a witness of the Light which was about to come into the world. True, the light of the Word had always been active in the world, but the world had not recognised it. At the Incarnation, however, He came to His own, i. e. to the people of God chosen by Him, or rather, to those who had felt His influence previous to His incarnation. The mass of men, however, knew not his Divine origin, and recognised Him not, and received Him not, but those who did were regenerated through Him ; He made men spiritual whilst He became flesh and dwelt amongst us. This is then confirmed by the testimony of the Baptist ; and it is shown that a higher form of the revelation of the Word presented itself in the Incarnation than in the great previous revelation through Moses. Thus the Word, which was in the beginning with the Father, and in Christ became man, appears as the Being who supplies all true knowledge of God, and procures eternal life.

the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh,* and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, he that cometh after me is preferred before me : for he was before me. And of his fulness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten Son, which is in the

* John refutes the philosophy of Philo and the Gnostics.—St. John, in thus maintaining the personality of the Word, or Logos, and pointing out the Messiah as the incarnate Logos, and Jesus as the Messiah, seems more especially to refer to the Gnostic heretics of his own time. The Logos, or Reason, or Mind of God, which is spoken of by Plato, and which was nothing else but God himself, had gradually been personified by Philo and the Alexandrian Jews, who almost spoke of the Logos as a separate being from God. The Gnostics, whose doctrine was compounded from the Persians, the Platonists, and the Jews, completed this process, and made the Logos an emanation from God. The Christians who were corrupted by Gnosticism, found a resemblance between the Logos of the Gnostics and Jesus Christ ; and it is probable that, towards the end of the first century, the name of Logos came to be applied even by orthodox Christians to Jesus Christ. St. John wrote his Gospel against these heretics, and here shows the difference between Jesus Christ and the Logos of the Gnostics. See Burton, *Greek Test.* For a further account of the doctrines of Philo Judæus and the Gnostics, comp. Tennemann, *Man. of the Hist. of Philosophy*; Ritter, *Anc. Philosophy*, vol. iv., *Morrison's translation*; Mosheim's *Evangelical Hist.*, vol. i. p. 77, *Soames's edition*.

bosom of the Father, he hath declared him." John i. 1—18.

St. Mark's Preface: the Forerunner.—"The beginning of the Gospel of Jesus Christ, the Son of God." . . . As it is written in the prophets, "Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mal. iii. 1; Isa. xl. 3. Mark i. 1—3.

John the Baptist commences his ministry. 28
 —In the 15th * year of the reign of Tiberius Neighbourhood
of Jordan
(Bethabara). Cæsar, Pontius Pilate being procurator of Oct. A. D. 26. Judæa, Herod Antipas tetrarch of Galilee, Philip tetrarch of Iturea and Trachonitis, Lysanias tetrarch of Abilene,† (see sect. 3,) and Annas and Caiaphas ‡ high priests, the word of God came unto JOHN, the son of Zacharias. Luke iii. 1, 2. And John, who was now 30 years old,§ baptized in the Jordan, and preached in the wilderness [i. e. steppe or pasture ground]

* **Fifteenth year of Tiberius.**—Augustus Cæsar died on the 19th of August, A. D. 14, and was succeeded by Tiberius. This 15th year has been reckoned, not from the death of Augustus, A. D. 14, but from A. D. 12, when Augustus admitted Tiberius to a partnership in the empire.

† **Abilene and the elder Lysanias.**—Abilene was a territory on the borders of Galilee, which derived its name from the town of Abila, see table at p. 17, and sect. 2, note. Other historians make no mention of Lysanias as governor of this region in the reign of Tiberius, but 30 years earlier a man of that name was governor, and was slain by Mark Antony. The town and territory were, however, so insignificant, that it is not surprising to find other authors silent on the subject of its rulers. We need only suppose that Augustus set up a son or a descendant of the elder Lysanias, who was named after his predecessors in the government.

‡ **Annas and Caiaphas.**—Caiaphas was the officiating High Priest, but his father-in-law Annas was the ex-High Priest, who had been deposed by the Romans, but still possessed great influence, and was probably the *sagan*, i. e. the vicar or deputy High Priest, 2 Kings xxv. 18. That he was much respected by the Jews and held some authority is evident from sect. 375.

§ **Age for commencing public ministry.**—According to the laws of Moses, no man was allowed to enter into the public ministry or priesthood until he was 30 years of age. Comp. Numb. iv. 3; Luke iii. 23.

of Judæa, preaching the baptism of repentance, and the remission of sins, saying, "Repent ye, for the kingdom of heaven is at hand." As it is written in the book of the words of Esaias, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways *shall be* made smooth ; and all flesh shall see the salvation of God." (Isa. xl. 3—5.) And John was clothed in camel's hair, with a leather girdle about his loins, and his meat was locusts and wild honey.* Matt. iii. 1—4 ; Mark i. 4, 6 ; Luke iii. 4—6.

- 29 Preaches repentance : denounces Pharisees and Sadducees : teaches the people, the publicans, and the soldiers.—The inhabitants of Judæa and Jerusalem, and all the region round about Jordan, now crowded after John, to confess their sins and be baptized † in the river.

* Resemblance of John to Elijah.—The Baptist's dress and manner of life quite agree with the portrait of Elijah, "He was an hairy man, and girt with a girdle of leather about his loins," 2 Kings i. 8. Cf. Zech. xiii. 4. The locust here mentioned is the well-known large oriental species, used as food by the poor.

† Historical derivation of the Baptism of John.—Washing as a religious ceremonial, symbolical of cleansing from sin, which separated man from God, was prevalent not only among the Jews, but also among the Indians, Egyptians, Greeks, and Romans. By the Jews it was used as a preparation for Divine service, and even private prayer (Judith xii.) ; and it also formed part of the offering service (Lev. xvi.). In the language of the prophets, cleansing with water is used as an emblem of the purification of the heart, which, in the Messianic age, is to glorify the soul in her innermost recesses, and embrace the whole of the theocratic nation. (Ezek. xxxvi. 25, *seq.* ; Zech. xiii. 1.) Such declarations evidently gave rise to or nourished the expectation that the advent of the Messiah would manifest itself by a preparatory lustration, by which Elijah or some other great prophet would pave the way for him. This supposition lies evidently at the bottom of the question which the Jews put to John the Baptist, (sect. 35,) whether he was the Messiah, or Elijah, or some other great prophet ? and if not, why he undertook to baptize ? Thus the rite, as used by John and Christ, was historically derived from the general and natural symbol of baptism, from the Jewish custom in particular, and from the expectation of a Messianic consecration.

But when he saw many of the Pharisees and Sadducees * coming, he said to them, “O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits meet for repentance : and think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees : therefore every tree

* **Pharisees and Sadducees: their origin.**—During the reigns of the early Maccabean princes, two parties had arisen among the Jews, the Pharisees and the Sadducees.^(a) The Pharisees rigidly adhered to the very letter of the old law, and explained the Scriptures themselves by the light of tradition. The Sadducees, by an Epicurean philosophy and a latitudinarian system of morals, had fallen into the opposite extreme, and affixed a mere human interpretation to Scripture, and even questioned the doctrine of the immortality of the soul. The Pharisees, being the more orthodox sect, were supported by the many; the Sadducees, by the laxity of their principles, were favoured by the wealthy few. The two sects were subsequently converted into political factions, and their dissensions at length swelled into civil war, and were only finally reduced by the military despotism of Herod and his successors.

Pharisees: their tenets and practices in the time of Christ.—The Pharisees believed in the existence of angels and spirits ; the resurrection of the dead ; pre-existence and transmigration of souls ; and the eternal happiness of the Jews in the terrestrial kingdom of the Messiah, which they derived from the merits of Abraham, their practice of circumcision, their offering of sacrifices, and their knowledge of God. They offered up long prayers in public places ; sanctimoniously repaired the sepulchres of the prophets ; considered themselves defiled by the company of sinners ; and compassed sea and land to make Jewish proselytes of the Gentiles. They considered the laws of retaliation and divorce, which Moses had merely tolerated, to be perfectly right ; that an oath was not binding unless the name of God was specified in it ; and that it was unlawful to pluck the ears of corn or heal the sick on the Sabbath. They punctiliously paid tithes in temple offerings even of the most trifling thing ; wore broad phylacteries and large fringes to their garments ; fasted twice a week with great austerity ; purified cups, vessels, and couches after meals ; and washed their hands up to the wrists both before and after meat.

Tenets of the Sadducees.—The Sadducees believed : 1. That there was no resurrection, neither angel nor spirit. 2. That there was no fate or over-ruling providence. 3. That no faith was to be placed in the traditions, but that the letter of Scripture was to be adhered to only, and the 5 books of Moses to be preferred.

(a) See also the Connexion between the Old and New Testaments, sect. 46.

which bringeth not forth good fruit is hewn down, and cast into the fire." The people asked him, "What shall we do then?" He answered, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Then came also Publicans * to be baptized, and they said, "Master, what shall we do?" He replied, "Exact no more than that which is appointed you." And the soldiers likewise asked him, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely: and be content with your wages." And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with unquenchable fire." And many other things in his exhortation preached he unto the people. Matt. iii. 5—12; Mark i. 5—8; Luke iii. 7—18.

* **Publicans.**—These were of two kinds: viz. 1. *The Publicani*, sometimes Roman knights, who were the general receivers, and considered men of some consequence, as they farmed the taxes of a whole province. Zaccheus, who is called the chief of the publicans, (sect. 295,) was probably of this class. 2. *The Portidores, or Exactores*, who are here alluded to as *Publicans*, and to whom Matthew belonged. They were men of an inferior sort, who did the lower work of the collection, and probably greatly abused their power. They were usually stationed at frontiers, at gates of cities or rivers, and at havens, in order to collect customs on all imports. They were sufficiently hateful to the Greeks on account of their rudeness, their frauds, their vexations, and their oppressions; but the Jewish Publicans were peculiarly obnoxious to their countrymen, being accounted traitors to the cause of the nation and of God, who for the sake of lucre had sided with the Romans, the enemies and oppressors of the theocracy, and now collected for a heathen treasury that tribute, the payment of which was the evident sign of the subjection of the people of God to a foreign yoke. They were accordingly held in the utmost abhorrence; no alms might be received from their money chest; their evidence was not admitted in the Jewish tribunals; and they were put on the same level with the heathen, and probably, as renegades and traitors, were far more abhorred than the heathen themselves.

Baptism of our Saviour: John's 1st Testimony to Jesus.—In those days, Jesus, who was now also about 30 years of age, went from Nazareth in Galilee to the river Jordan to be baptized by John. But John forbade him, saying, “I have need to be baptized of thee, and comest thou to me?” Jesus answered, “Suffer it to be so now, for thus it becometh us to fulfil all righteousness.” Jesus was then baptized, when lo! the heavens were opened, and the Baptist saw the Holy Ghost descend upon him like a dove, and a voice came from heaven, saying, “This is my beloved Son, in whom I am well pleased.” And Jesus himself began to be about 30 years of age. See sect. 28, note. Matt. iii. 13—17; Mark i. 9—11; Luke iii. 21, 22, 23.

Tempted by the devil.—Immediately after the baptism of our Lord, he was led by the Spirit into the wilderness to be tempted by the devil; and here he remained, and fasted 40 days and 40 nights, and was with wild beasts, and afterwards was an hungered. Matt. iv. 1, 2; Mark i. 12, 13; Luke iv. 1, 2.

1st Temptation—lust of the flesh.—Whilst Jesus was thus hungry, the devil appeared, and said to him, “If thou be the Son of God, command that these stones be made bread.” But Jesus replied, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [Thus contrasting the earthly bread with the heavenly nourishment created by God’s word, just as the manna with which the Israelites were fed in the wilderness is contrasted with earthly aliments, Deut. viii. 3.]

2nd Temptation—pride of life.—The devil then took our Saviour to Jerusalem, and seating him on a pinnacle of the Temple, said, “If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” (Psal. xcii. 11, 12.) Jesus replied, “It is written again, Thou shalt not tempt the Lord thy God.” (Deut. vi. 16.)

3rd Temptation—lust of the eyes.—The devil then

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A. D. 27.

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took our Lord to an exceeding high mountain, and showing him all the kingdoms of the world with their glory, said, "All these things will I give thee, and the glory of them, for that is delivered unto me ; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." But Jesus replied, "Get thee behind me, Satan ! for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Deut. vi. 13 ; x. 20.)

Then the devil left our Lord, and angels visited Jesus and ministered unto him. Matt. iv. 1—11 ; Mark i. 12, 13 ; Luke iv. 1—13.

35 John's 2nd Testimony to Jesus. — The Jews now sent from Jerusalem a deputation of Priests and Levites, who were Pharisees, to inquire of John who he was. The Baptist at once confessed that he was not the Messiah, nor Elias, (Mal. iv. 5,) nor that prophet whose coming had been promised by Moses ; * but said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." (Isa. xl. 3.) The deputation then said, "Why baptizest thou then, if thou be not that Christ, nor Elias, nor that prophet ? (Sect. 29, note.) John answered, "I baptize with water : but there standeth one among you, whom ye know not ; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." These things were done in Bethabara beyond Jordan, where John was baptizing. John i. 19—28.

36 John's double testimony to Jesus : two of his disciples follow Christ. — The next day John saw Jesus approaching him and said,† "Behold the Lamb of God, which

* Deut. xviii. 15.—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."

† **The Lamb of God.** — John here calls Christ the Lamb, because he was innocent and to be sacrificed, and yielded an entire obedience to the Father, "a lamb without blemish and without spot," 1 Pet. i. 19. He is called *the Lamb* in reference to the prophecy of Isaiah, (liii. 7,) "He is brought as a lamb to the slaughter," and also to the paschal lamb, which was typical of him ; perhaps moreover John more particularly referred to Christ under this figure, as the Passover was near at hand (sect. 30). John, being divinely instructed, calls him *the Lamb of God*, although at that time the ex-

taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." The next day John stood with two of his disciples, and seeing Jesus, he again said, "Behold the Lamb of God!" The two disciples heard the speech, and followed Jesus, who seeing them coming, said, "What seek ye?" They replied, "Rabbi, where dwellest thou?" He said, "Come and see!" And they did so, and abode with him that day, for it was about the tenth hour [which, according to the Roman reckoning, would be 10 o'clock A. M.]. One of them, however, named Andrew, [the other was probably John himself,] first sought his brother Simon Peter, and saying to him, "We have found the Messias," brought him to Jesus; and when Jesus beheld him he said, "Thou art Simon the son of Jonas: thou shalt be called CEPHAS," i. e. *a stone*. John i. 29—42.

Jesus returns to Galilee: calls Philip, who brings 27 Nathanael to him.—The next day Jesus designed to go to Galilee, and finding Philip, who, as well as Andrew and Peter, was a native of Bethsaida, [a fishing town in Galilee,] he said to him, "Follow me!" Philip then sought Nathanael, and said to him, "We have found him of whom Moses in the law (Deut. xviii. 18) and the prophets (Isa. ix. 6, 7, etc., etc.) did write, Jesus of Nazareth, the son of Joseph." Nathanael exclaimed, "Can any good thing come out of Nazareth?" (Sect. 24, note.) Philip replied, "Come and see!" and when Jesus saw Nathanael approaching, he said, "Behold an Israelite indeed, in whom there is no guile." Nathanael act purport of this appellation was unknown, if not to John the Baptist, yet certainly to his hearers.

asked, "Whence knowest thou me?" Jesus replied, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Then Nathanael said, "Rabbi, thou art the Son of God, thou art the King of Israel." Jesus answered, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John i. 43—51.

38 **1st Miracle of Christ: he turns water to wine at Cana.**—Our Lord now went to Galilee, and the third day there was a marriage feast in Cana of Galilee, and the mother of Jesus was there, and both he and his disciples were invited. Here there was a deficiency of wine, but when the mother of Jesus mentioned this to her Son, our Lord replied, "Woman! what have I to do with thee? mine hour is not yet come." She, however, said to the servants, "Whatsoever he saith to you, do it." And there were set there six stone water-pots, after the manner of the purifying of the Jews, each containing 2 or 3 firkins. Jesus ordered the servants to fill the pots with water, and when they filled them up to the brim, he said, "Draw out now and bear unto the governor of the feast!" When the governor tasted the water that was made wine, and not knowing whence it was, though the servants who drew it knew, he said to the bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." This beginning of miracles Jesus did in Cana, and manifested forth his glory; and his disciples believed on him. After this he went to Capernaum [about 20 miles from Cana] with his mother, his brethren, (sect. 141,) and his disciples, but did not continue there many days.* John ii. 1—12.

* **Note on the miracle of the water turned to wine.**—We need not wonder to find our Lord at this festival, for he came to sanctify times of joy as well as times of sorrow, and to mingle with and purify the common life of men. This miracle has also an inner mystical meaning. Moses, in his first miracle, turned water into

III. First year of our Lord's public Ministry.
Sect. 39—105.

TIME—APRIL 9, A. D. 27, TO MARCH 29, A. D. 28.*

Our Lord commences his public ministry by cleansing the Temple of the sellers and changers.—The feast of the Passover was now at hand, and our Lord went up to Jerusalem to keep it. Here he found sellers of oxen, sheep, and doves, and changers of money, sitting in the Temple ; and having made a scourge of small cords, he drove both them and their merchandise from the sacred precinct, and overturned the tables, saying, “Take these things hence ! make not my Father’s house an house of merchandise !” †

blood, but the first miracle of Christ was a turning of water into wine, for his was a ministration of life. He came bringing joy and gladness, the giver of the true wine that maketh glad the hearts of men. He turned the weak and watery elements of the Jewish religion into the gladdening wine of a higher faith. And this miracle may also be taken as the sign and symbol of all which Christ is evermore doing in the world, ennobling all that he touches, making saints out of sinners, angels out of men, and in the end heaven out of earth, a new paradise of God out of the old wilderness of the world.

* Years of our Lord's ministry calculated by Passovers.—The order of Greswell's Harmony has been adopted throughout the present chronological arrangement. Our Lord's ministry is therefore calculated by Passovers, which were eaten on the 14th day of the month Abib, or Nisan, which corresponded with the beginning of our April, and slightly varied according to the new moon. At this *first* Passover, April, A. D. 27, our Lord commenced his public ministry, which lasted three years, and concluded with his crucifixion at the *fourth* Passover, April, A. D. 30.

† Merchants and money-changers in the Temple.—The scene of this transaction, with which our Lord both commenced and concluded his ministry, (sect. 307,) was the outer court, or court of the Gentiles, which was esteemed the least sacred part of the Temple. The things bought and sold were at first those pertaining to the sacrifices, but it is not improbable that the traffic afterwards extended to all kinds of merchandise. The business of the money-changers was to change the Jewish half-shekel of the sanctuary, which every Jew was required to pay as a yearly tribute, for Roman money, which was the current coinage, and they demanded a small sum for the exchange. The Jews believed that a prophet had a right to alter, regulate, and order the various affairs relating to external worship.

Then his disciples remembered that it was written, "The zeal of thine house hath eaten me up," Ps. lxix. 9. The Jews demanded his authority for doing these things. He said, "Destroy this temple, and in three days I will raise it up." But the Jews, who knew not that he was speaking of the temple of his body, replied, "Forty and six years was this Temple in building, and wilt thou rear it up in three days?" The saying of our Lord was afterwards remembered by his disciples at his resurrection, and it subsequently formed one of the charges which the Jews brought against him previous to his crucifixion. Sect. 376. Whilst he was at Jerusalem at this Passover, many believed in his name when they saw the miracles that he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man. John ii. 13—25.

- 40 Our Lord visited by Nicodemus.**—During our Lord's stay at Jerusalem, Nicodemus, who was a Pharisee and a ruler of the Jews,* went to him by night and said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Jesus answered, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John iii. 1—3.

Discourse on the New Birth.

- 41 Man must be born of water and of the Spirit.**—Nicodemus said to him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"—Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.†

* **Account of Nicodemus.**—Nicodemus was a ruler of the Jews, that is, a member of the Sanhedrim (sect. 70, *note*). The effect produced on his mind by the following discourse of Jesus may be collected from the fact, that at one of the subsequent sittings of the Sanhedrim, (sect. 196,) he ventured to say a few words in his favour; and he also took part with Joseph of Arimathea in rendering the last honours to the crucified Redeemer (sect. 390).

† **Doctrine of Regeneration.**—Here our Lord seems to speak not of that heavenly kingdom into which the blessed shall enter at the day of judgment, but of that spiritual kingdom which he himself

That which is born of the flesh is flesh : and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit." John iii. 4—8.

Nicodemus reproved for his ignorance of the work of regeneration.—Nicodemus answered, "How can these things be ?" Jesus said, "Art thou a master of Israel, and knowest not these things ? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii. 9—13.

Necessity for belief in Christ.—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 14—21.

Jesus stays in Judæa : his disciples baptize there.—After this Jesus and his disciples stayed in Judæa, and the latter baptized there. At the same time John was baptizing at

Ænon
on the
Jordan.

44

as the Messiah was to erect upon earth. And no man could enter into this kingdom, and become a partaker in the blessings of the gospel, unless he had first become one of Christ's disciples by baptismal regeneration ; and unless the Divine Spirit had implanted in him a new Divine life, made him a new creature, and produced in him a moral change, a reversion of his original tendency as the offspring of a race tainted by sin. Thus did our Lord uproot the notions of that sect to which Nicodemus belonged, that a descent from Abraham would entitle men to a share in God's kingdom ; and thus he pointed out an inward condition necessary alike for all men, and which no man can secure by his own power.

Ænon near Salim, because there was much water there ; for he was not yet cast into prison. John iii. 22—24.

- 45 **Dispute between the Jews and John's disciples about purifying : appeal to John.**—A question now arose between some of John's disciples and the Jews about purifying. And they came to John and said, “Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.” John iii. 25, 26.

Last Testimony of John the Baptist to Jesus.

- 46 **I am not the Christ, but the forerunner—the friend of the Bridegroom.**—“John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled. He must increase, but I must decrease.” John iii. 27—30.

- 47 **Christ is above all: he that believeth on him hath everlasting life.**—“He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth ; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.” John iii. 31—36.

- 48 **Our Lord goes toward Galilee: talks with the woman of Samaria.**—When our Lord knew that the Pharisees had heard that he baptized more disciples than John, though he himself baptized not, but his disciples only, he left Judæa and passed through Samaria to go to Galilee [a place less exposed to the influence of the Pharisees, whose jealousy may have been aroused by the increased power which our Lord held over the people]. On his way he stopped to rest at Jacob's well near Sychar, the ancient *Shechem*, a town about 8 miles from the city of Samaria, which was near the parcel of ground that Jacob gave to Joseph

Sychar
in
Samaria.

(Josh. xxiv. 32) ; and whilst his disciples went into Sychar to buy provisions, a woman of Samaria came out to draw water, it being then about the sixth hour, [noon,] and Jesus said to her, “ Give me to drink.” Then answered the woman, “ How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans.” (Sect. 218, *note.*) John iv. 1—9.

Discourse on Living Water and Spiritual Worship.

If you had known me you would have asked for living water.— 49
 Jesus then said, “ If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water.” The woman [thinking he meant merely fresh spring water] replied, “ Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ? ” Jesus answered, “ Whosoever drinketh of this water shall thirst again ; but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” The woman said, “ Sir, give me this water, that I thirst not, neither come hither to draw.” John iv. 10—15.

You say truly you have no husband, but you have had five.— 50
 Jesus said to the woman, “ Go, call thy husband, and come hither.” She answered, “ I have no husband.” Jesus said, “ Thou hast well said, I have no husband : for thou hast had five husbands ; and he whom thou now hast is not thy husband ; in that saidst thou truly.” John iv. 16—18.

The time cometh when ye shall worship the Father neither in this mountain Gerizim, nor at Jerusalem, but in spirit and in truth only.— 51
 The woman now said, “ Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship.” Jesus answered, “ Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what : we know what we worship : for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a Spirit : and they that worship him must worship him in spirit and in truth.” John iv. 19—24.

I am the Christ.—Then said the woman, “ I know that Messias cometh, which is called Christ : when he is come, he will tell us all things.” Jesus replied, “ I that speak unto thee am he.” John iv. 25, 26.

53 The disciples come up: the woman goes into the city.—The disciples now came up, and marvelled to see Jesus talking to a Samaritan woman, but would not ask the reason. The woman then left her water-pot and went into the city, saying, “Come, see a man who told me all things that ever I did !” And the people of the city came out to Jesus. Meantime the disciples had prayed our Lord to eat, but he said, “I have meat to eat that ye know not of.” They said to each other, “Hath any man brought him ought to eat ?” But Jesus said, “My meat is to do the will of him that sent me, and to finish his work.” John iv. 27—34.

Discourse to his disciples on the Spiritual Harvest.

54 The Prophets and myself have sowed the spiritual seed: ye must reap the spiritual harvest.—“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reaped receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reaped may rejoice together. And herein is that saying true, One soweth, and another reaped. I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours.” John iv. 35—38.

55 Many of the Samaritans believe.—So many of the Samaritans believed on Jesus, because of the testimony of the woman, and on coming to him they besought him to tarry with them; and he abode there two days. Many others believed because of his own word, and said to the woman, “Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” John iv. 39—42.

56 Christ goes to Galilee, and heals the nobleman's son at Capernaum.—After two days Jesus went into Galilee: for though he had himself testified that a prophet hath no honour in his own country, yet the Galileans now received him, having seen the things he had done at Jerusalem, during the feast of Passover. He accordingly went to Cana, where he had made the water wine. Here a nobleman whose son was at

Capernaum [nearly 20 miles distant] on the point of death, came and besought our Lord to come down to his house and heal the child. Jesus said, "Unless ye see signs and wonders, ye will not believe." The nobleman again implored him to come, but our Lord in his answer implied that there was no necessity for it, for he said, "Go thy way; thy son liveth." The nobleman then believed, and on his way back was met by his servants, from whom he learnt that his son was still living, and had been freed from the fever the same hour that Jesus had spoken. From this time the nobleman and all his house believed in Jesus.* John iv. 43—54.

Goes to Nazareth and preaches in the Synagogue.—Jesus having returned in the power of the Spirit into Galilee, his fame went throughout all the neighbouring region, and he taught in the synagogues, being glorified of all. Having come to Nazareth, where he had been brought up, he stood up in the synagogue, according to his custom, to read, (sect. 141, *note*,) and there was delivered to him the book of the prophet Isaiah, and he read this passage :

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Isa. lxi. 1, 2.

He then closed the book, or roll, gave it to the servant of the synagogue, (sect. 139, 190,) and sat down according to the custom, and the eyes of all the congregation were upon him. He began by saying, "This day is this

* **Note on the healing the nobleman's son at Capernaum.**—In this miracle, our Lord, by not going, increased the nobleman's faith, but in the case of the centurion's servant (sect. 107) he brought out the humility of the centurion by going. The nobleman showed the heightening and augmentation of his faith by subsequently believing in Christ as the promised Messiah; in the same way as the disciples believed after the miracle of the water made wine, as the Israelites believed the Lord and his servant Moses after their deliverance from Pharaoh, and as the widow believed that Elijah was a man of God after the raising of her son.

scripture fulfilled in your ears." The audience were astonished at his gracious words, and began to say to each other, "Is not this Joseph's son?" Then he continued, "Ye will surely say unto me this proverb, Physician, heal thyself! whatsoever we have heard you have done in Capernaum, do also here in thy country. But I say unto you, no prophet is accepted in his own country. Many widows were in Israel in the days of Elias [Elijah] during the great famine, but unto none of them was Elias sent save unto the Sidonian widow of Sarepta;* and many lepers were in Israel in the time of Eliseus, [Elisha,] but none of them was cleansed save Naaman the Syrian."† The whole congregation were now filled with wrath, and thrust Jesus from their city, and led him to the brow of the hill on which their city was built, to cast him down headlong; but he passed through the midst of them and went on his way. Luke iv. 16—30.

58

Preaches at Capernaum.—Jesus now

^{Resides at} Capernaum. heard that John the Baptist was in prison, and left Nazareth for Capernaum, a town on the north-west coast of the Sea of Galilee, and on the borders of Zabulon and Nephthalim; that he might fulfil the words of Isaiah :

"The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Isa. ix. 1, 2.

Here he began preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand! Repent ye and believe the gospel." Matt. iv. 12—17; Mark i. 14, 15; Luke iv. 31.

59 **Calls Peter, Andrew, James, and John.**—Whilst Jesus was walking by the Sea of Galilee he saw two bro-

* 1 Kings xvii. 9.

† Gentiles more fitted to receive the gospel than the Jews.—Our Lord here seems to have said, that as the Sidonian widow and Syrian leper were considered worthier than the Jews in the days of Elisha and Elijah, so now were the Gentiles more fitted to receive the gospel than his own countrymen. 2 Kings v. 14.

thers, Andrew and Simon Peter, who were casting a net into the sea, for they were fishermen. And he called to them, “Follow me, and I will make you fishers of men” [by bringing them into the gospel net]. They accordingly followed him. Going on further he called James and John, the two sons of Zebedee, whilst they were mending their nets in a ship with their father ; and they immediately left their father and the ship and followed him. Matt. iv. 18—22 ; Mark i. 16—20.

Teaches in the Synagogue on the Sabbath : casts out 60 a demon.—Jesus now entered into the synagogue at Capernaum on the sabbath day and taught ; and the congregation were astonished at his doctrine, for he spoke as one that had authority, and not as the scribes. In the midst of the synagogue was a man with an unclean spirit, and he cried out, “Let us alone ! what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One of God !” Jesus rebuked him, saying, “Hold thy peace, and come out of him !” And when the unclean spirit had torn him, and cast him on the ground, and cried with a loud voice, he came out of him.* The congregation were then all amazed, and said amongst themselves, “What new doctrine is this ? for he commandeth even the unclean spirits, and they obey him.”† And

* **Note on the casting out the devil.**—In this miracle is to be noted the testimony which the evil spirit bears to Christ. Earth had not recognised her King, but heaven and hell alike bear witness unto him, and “the devils also believe and tremble.” The circumstances attending the deliverance of the man are similar to those which are ever taking place ; for Satan vexes with temptations and buffetings none so much as those who are in the act of being delivered from under his dominion for ever.

† **Character of the demoniacs.**—Some critics have supposed that the persons represented in the New Testament as demoniacs were only afflicted with certain strange diseases of the mind or body, to which mankind in all times have been subjected. But the following objections have been advanced to this view. 1. Both the Scriptures and ecclesiastical writers make a constant and plain distinction between the curing of *diseases* and the casting out of *devils*. 2. Sometimes these demons expostulated with Christ, asked his leave to enter into swine, etc. 3. Sometimes Christ questioned these demons, commanded them to come out of a man, to enter no more into him,

immediately the fame of our Lord spread throughout all the neighbouring region. Mark i. 21—28 ; Luke iv. 31—37.

- 61 Cures Simon's wife's mother of a fever: heals and dispossesses other persons.—Jesus then left the synagogue, and went into the house of Simon Peter and Andrew, where the mother of Simon's wife lay sick of a fever. He then took her hand, and lifted her up, and the fever immediately left her, and she ministered to their wants. At sunset many who were sick, or possessed of devils, were brought to him, and he healed the diseased and cast out the demons whilst the whole city were gathered at the door. Thus he fulfilled the words of Isaiah, "Himself took our infirmities and bare our sicknesses," Isa. liii. 4. Matt. viii. 14—17 ; Mark i. 29—34 ; Luke iv. 38—41.

- 62 Prepares for a ministerial journey
1st Circuit of through Galilee.—On the next day Jesus departed early in the morning to a solitary place, and there prayed, but Simon and the people followed him, and said to him, "All men seek after thee." He replied, "Let us go into the next towns, that I may preach there also; for therefore came I forth." The

etc. 4. Not only at the time of Christ's appearance, but also in the centuries immediately following, there were persons so afflicted, as is proved by Lucian, Justin Martyr, and Origen. We must therefore presume that these demoniacs were actually possessed by evil spirits, and the cures must be attributed to Christ's dominion over the powers of the other world. False prophets and antichrists, however, are never called demoniacs, and in the case of the latter we always perceive appearances of sickness, convulsions, or derangement; though these states do not appear as demoniacal characteristics. (Sect. 229.) We read of a demoniac who was dumb: and the Gergesene (sect. 137) showed himself to be a maniac. But a hope of being cured, a desire for salvation, seems to have been expressed by all men so afflicted. A reason for the prevalence of such remarkable phenomena only at this particular time, may be found in the character of the age itself, an age of spiritual and physical distress, of manifold and violent disruptions. The sway of demonism was a sign of the approaching dissolution of the old world: its phenomena were among the signs of the times, which pointed to the coming of the Redeemer, who was to change the universally felt discord into harmony. See also sect. 137, *note*.

people begged he would not depart, but he said, "I must preach the kingdom of God to other cities also." And he went out and taught in all the synagogues throughout Galilee, and healed all diseases, and cast out devils, whilst vast multitudes of people followed him from Galilee and Decapolis, and even from Jerusalem and Judæa. Matt. iv. 23, 25 ; Mark i. 35—39 ; Luke iv. 42—44.

Mount of Beatitudes: north of Capernaum.—Jesus 63 now seeing the multitude, went up into a mountain, and here having sat down, his disciples came unto him, and he then delivered his celebrated sermon.

SERMON ON THE MOUNT.*

I. *The Beatitudes.*

1. **Blessed** are the poor in spirit : for theirs is the kingdom of 64 heaven.

2. **Blessed** are they that mourn : for they shall be comforted.

3. **Blessed** are the meek : for they shall inherit the earth.

4. **Blessed** are they which do hunger and thirst after righteousness : for they shall be filled.

5. **Blessed** are the merciful : for they shall obtain mercy.

6. **Blessed** are the pure in heart : for they shall see God.

7. **Blessed** are the peacemakers : for they shall be called the children of God.

8. **Blessed** are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

9. **Blessed** are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

10. **Rejoice**, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. Matt. v. 3—12.

11. **But woe** unto you that are rich ! for ye have received your consolation.

12. **Woe** unto you that are full ! for ye shall hunger. **Woe** unto you that laugh now ! for ye shall mourn and weep.

13. **Woe** unto you, when all men shall speak well of you ! for so did their fathers to the false prophets. Luke vi. 24—26.

* Difference between the Sermon recorded by Matthew and that recorded by Luke.—The sermon recorded by Matthew was delivered by our Lord whilst sitting on the mount, to his disciples and the multitude generally ; that by Luke was spoken by our Lord whilst standing in the plain, to his disciples only. In the latter discourse the invectives against the Pharisees are therefore omitted. The two reports of the sermons are here amalgamated.

II. *Directions to his Disciples.*

- 65 **Ye are the salt of the earth.**—“Ye are the salt of the earth : but if the salt have lost its savour, wherewith shall it be salted [i. e. how shall it regain its saltiness] ? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men.” Matt. v. 13.
- 66 **And the light of the world.**—“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matt. v. 14—16.
- 67 **I am come to fulfil the law.**—“Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. v. 17, 18.
- 68 **The law must not be broken.**—“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matt. v. 19.
- 69 **But your righteousness must exceed that of the Scribes and Pharisees.**—“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, [who transgress the commandment of God by their tradition, Matt. xv. 3,] ye shall in no case enter into the kingdom of heaven.” Matt. v. 20.

III. *Gospel interpretation of the Law.*

- 70 **Murder.**—“Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, [i. e. worthless fellow,] shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell fire.* Therefore if thou bring thy

* **The Judgment, the Council or Sanhedrim, and Hell-fire.**—Our Lord here speaks of the three degrees of punishment as known to the Jews. 1. That which might be inflicted by the *Judgment*, or inferior court of seven judges which existed in every city, and from whom the more difficult or important cases were sent up to the higher court, or *Sanhedrim*. 2. That which might be inflicted by the *Council, or Sanhedrim*, which consisted of 70 or 72 members, and was composed of, 1st, Chief Priests, that is, ex-High Priests

gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” (Comp. sect. 184, 249, 273.) Matt. v. 21—26.

Adultery.—“Ye have heard that it was said by them of old 71 time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart. And if thy right eye offend thee, pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” Matt. v. 27—30.

Divorce.—“It hath been said, Whosoever shall put away his 72 wife, let him give her a writing of divorce. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced, committeth adultery.” Matt. v. 31, 32.

Oaths.—“Again, ye have heard that it hath been said by them 73 of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all ; neither by heaven, for it is God’s throne ; nor by the earth, for it is his footstool ; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.” Matt. v. 33—37.

and the heads of the 24 classes of priests ; 2nd, Elders, or princes of the tribes and heads of the family associations ; 3rd, Scribes (see sect. 89, *note*). All the elders and scribes however did not hold a seat, but became members either by election or by a nomination from the ruling executive authority. These alone could inflict the severer punishments. (See Connexion between the Old and New Test. in the Analysis and Summary of Old Test. Hist., sect. 134, and Table at p. 17 of the present volume, in the section under *Roman Procurators*.) 3. *Hell-fire*, properly *gehenna of fire*, so called from the *Valley of Hinnom* on the south of Jerusalem, where once children had been burnt to Moloch, and afterwards the dead bodies of beasts and malefactors were consumed in a fire constantly kept up (2 Kings xxiii. 10) ; hence it served as a figure to denote the place of eternal torment, “where the worm dieth not and the fire is not quenched.” (Mark ix. 44).

74 **Jus talionis.**—“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” Matt. v. 38—42; Luke vi. 29, 30.

75 **Love thy enemies.**—“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. v. 43—48; Luke vi. 27, 28.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.” Luke vi. 33—36.

IV. *Directions for Christian life, walk, and conversation.*

76 **Give alms in secret.**—“Take heed that ye do not your alms [or righteousness] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.” Matt. vi. 1—4.

77 **Pray in secret.**—“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye

have need of before ye ask him. After this manner therefore pray ye :

OUR FATHER which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

For if ye forgive men their trespasses, your heavenly Father will also forgive you : but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 5—15.

Fast in secret.—" Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly." Matt. vi. 16—18.

Lay ye up treasures in heaven.—" Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : for where your treasure is, there will your heart be also. The light of the body is the eye : if therefore thine eye be single, [free from covetousness,] thy whole body shall be full of light. But if thine eye be evil [i. e. covetous] thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !" Matt. vi. 19—23.

Ye cannot serve God and mammon.—" No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. vi. 24.

The heavenly Father who feedeth the fowls and clotheth the grass will take care of you.—" Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye

first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. vi. 25—34.

- 82 **Judge charitably, as ye would yourselves be judged.**—"Judge not, [without charity,] and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete [men] withal it shall be measured to you again [by God]; and with what judgment ye judge [men], ye shall be judged [by God]."

And Jesus spoke a parable unto them, "Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. vii. 1—5; Luke vi. 37—42.

- 83 **Give not holy things to blasphemers.**—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. vii. 6.

- 84 **Ask, and it shall be given.**—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. vii. 7—11.

- 85 **Do as ye would be done by.**—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. vii. 12; Luke vi. 31.

- 86 **Enter in at the strait gate.**—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13, 14.

- 87 **Beware of false prophets: ye shall prove them by their fruits.**—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. A good

man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii. 15—23; Luke vi. 43—45.

The wise and foolish man.—"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. vii. 24—27; Luke vi. 46—49.

Jesus preaches to the multitude from a ship.—When Jesus had finished his sermon the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.* Having descended the mountain he stood

Lake
Gennesaret.

* **Scribes.**—These were a learned body of men, otherwise denominated lawyers, who possessed great influence with the Jews at the time of our Lord's advent, and who, with the chief priests and elders, constituted the Sanhedrim; but who must have existed as a class from the very commencement of the Mosaic polity. In a system so complex as was that polity, repeated transcripts of the law, registers of genealogies, and contemporaneous chronicles were always necessary; and the office of Scribe gradually increased in importance, until it finally grew into all the dignity, order, and coherence of a learned caste. This growth, however, was accelerated or retarded in the same manner and degree as the idea of law was honoured, from which only such a class could spring. In seasons of national depression, when might prevailed against right, law was silenced and Scribes were oppressed. But when the Mosaic law was honoured, when, as in the reign of David, law had triumphed over force, and laid the foundations of a flourishing empire, then the Scribe stood at the king's right hand, and the pen became at once the symbol and the instrument of power. So, too, when the Babylonian exile had taught the people to value, respect, and obey the law of Jehovah, then the Scribe was raised to the highest

by the Lake of Gennesaret, but the multitude pressed upon him, to hear the word of God. Two ships were then standing by the shore, and Jesus entered one of them which belonged to Simon, and, ordering it to be moved a little from the land, he taught the people from the vessel. Matt. vii. 28, 29 ; viii. 1 ; Luke v. 1—3.

- 90 **Miraculous draught of fishes.**—When he had finished speaking, he said to Simon, “Launch out into the deep, and let down your nets for a draught!” Simon answered, “Master, we have toiled all night and caught nothing : nevertheless at thy word I will let down the net.” This was accordingly done, and so great a multitude of fishes were enclosed that their net brake, and Simon was obliged to call in the assistance of his partners in the other vessel. The two ships were now filled with fish, and began to sink. Simon Peter fell at Jesus’s knees, and said, “Depart from me, for I am a sinful man, O Lord !” The ships were, however, brought safely to shore, and all that were there were astonished at the draught ; and so were also James and John, the sons of Zebedee, and partners of Simon ; but Jesus said, “Fear not ; from henceforth thou shalt catch men.” On land-

offices of civil society, and even an Ezra was designated by the name. Moreover, as law with the Hebrews had a religious as well as a civil sanction, writing was a sacred art, and the Scribes were holy men ; and they also expounded the difficulties of the law, and taught its doctrines ; but in our Saviour’s time they were mostly Pharisees, and therefore generally shared in all the hypocrisy and depraved attachment to mere tradition which characterized that sect.

It is worthy of remark here, that the genius of a social or religious system may be ascertained even from the signification of the names borne by its high functionaries. The title Consul, which directs the thoughts to consultation as the chief duty of the officer who bore it, could have had no existence in any of the oriental despotisms. Haruspices and soothsayers determine the degree of religious enlightenment to which Rome, the mistress of the world, had been able to attain. The feudal designation Marshall, (master of the horse,) points to a state of society in which brute force had the mastery. Our Saxon title of King (König—“the knower”) shows a greater reliance on knowledge than on mere physical power. In the same way the word “Scribe,” of itself, pronounces a eulogy on the Mosaic institutions.

ing, both Peter, James, and John forsook their all and followed Jesus.* Luke v. 4—11.

Jesus heals a Leper.—About this time a leper came 91 to Jesus, and said, “Lord, if thou wilt, thou canst make me clean.” Jesus then put forth his hand and touched him, saying, “Be thou clean;” and immediately the leprosy was healed.† Our Lord then charged the man to keep the matter secret, but to go to the priest and offer the necessary sacrifices for his cleansing.† The cured leper, however, blazed the matter abroad, until multitudes followed Jesus to hear and to be healed, and he

* **Note on the Draught of Fishes.**—This was only a miracle from the exact coincidence divinely brought between the words of Christ and facts in the world of nature. It is followed by the inauguration of Peter and his fellows in the apostleship: “Henceforth ye shall catch men;” or, in the true meaning of the original, *take men alive*. This meaning must not be lost. The fisher must draw all who are wandering through the treacherous waters of the world, into the bright clear light of day; ignorant how many he shall draw in, but bringing all together, and gathering the scattered tribes of men into the fellowship of the church.

† **Note on the healing of the Leper.**—Leprosy, though hereditary, and to some extent infectious, was not communicable by ordinary contact, otherwise the priests, who had to handle and closely examine every leper, would not have escaped the infection. We may, therefore, recognise in the Levitical ordinances concerning leprosy, the training of man into a sense of the taint of sin, which is his from his birth, into a sense of impurity and separation from God, and thus into a longing after purity and re-union with him. Leprosy was a living death, a poisoning of the springs, a corrupting of all the humours of life. The leper seemed to carry in the body the outward and visible tokens of sin in the soul, as one dead in trespasses and sins, and was obliged to go about with his garments rent, his head bare, and his lips covered. He was to be cleansed with hyssop, cedar-wood, and scarlet, which are never used otherwise except in cleansing from the defilement of a dead body. David no doubt contemplated himself as a spiritual leper, when he said, “Purge me *with hyssop*, and I shall be clean.” Leprosy being thus the sign and token of sin, and of sin reaching unto and culminating in death, it naturally brought with it an exclusion from the camp and city of God, who is not the God of the dead, for death is the correlation of sin, but only of the living. Thus there could be no fitter form of evil over which the Lord of life should display his power, the conqueror of death in life, as he is of death completed; and this his victory over the most terrible form of physical evil is fitly urged as a testimony of his Messiahship.

† See Analysis and Summary of Old Testament History, sect. 211.

withdrew into the wilderness and prayed. Matt. viii. 2—4; Mark i. 40—45; Luke v. 12—16.

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Returns to Capernaum: heals a palsy.—

Residence at Capernaum. Jesus now returned to Capernaum, and when

it was known, an immense multitude gathered together, and he preached the word unto them. And a man sick of the palsy was brought on a bed, and his bearers having uncovered the roof of the house, let him down in the midst of the multitude before Jesus. When our Lord saw their faith, he said to the sick man, "Son, thy sins be forgiven thee!" Some scribes and Pharisees who were present, thought within themselves, "This man blasphemeth! who can forgive sins, but God alone?" But Jesus knew their thoughts and said, "Why reason ye these things in your hearts? which is easier, to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, (turning to the sick man,) Arise, and take up thy bed, and go to thy house!" Then the palsied man took up his bed and departed, glorifying God; and the amazed multitude joined in his glorifying. Matt. ix. 2—8; Mark ii. 1—12; Luke v. 17—26.

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Teaches by the lake: calls Matthew.—

Lake Gennesaret. Jesus then went again to the sea-side and taught the multitude; and seeing a publican, named Levi, (Matthew,) the son of Alpheus, sitting at the receipt of custom, [i. e. toll-booth,] he said to him, "Follow me!" and Matthew arose and followed him. Matt. ix. 9; Mark ii. 13, 14; Luke v. 27, 28.

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*Entertained by Matthew: eats with publicans and sinners, and excuses his disciples from not fasting.—*Jesus then supped in Matthew's house with his disciples, and the scribes and Pharisees seeing him eating with many publicans and sinners, said to his disciples, "Why do ye eat with publicans and sinners?" But Jesus heard them, and replied, "They that are whole have no need of the physician. I came not to call the righteous, but sinners to repentance." Then they asked, "Why do the disciples of John, and those of the Pharisees, fast often and make prayers, but thy disciples

eat and drink?" Jesus replied, "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days shall come when the bridegroom shall be taken away, and then shall they fast." Mark ii. 15—20; Luke v. 29—36.

The garments and bottles.—Then our Lord said, "No man seweth a piece of new cloth on an old garment; else the new piece that filleth it up, taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilt and the bottles marred."* Mark ii. 21, 22; Luke v. 37—39.

IV. *Second year of our Lord's public Ministry,* Sect. 96—160.

TIME—MARCH 29, A. D. 28, TO APRIL 16, A. D. 29.

Jesus heals a sick man at Bethesda on the sabbath.—The feast of the Jews now drew nigh, and Jesus went up to Jerusalem. Now by the sheep-market at Jerusalem there is a pool called, in the Hebrew, "Bethesda," [i. e. house of mercy,] having five porches, in which lay a multitude of sick folk waiting for the moving of the water. [For an angel went down at a certain season into the pool, and troubled the water; and whoever then first stepped in was cured.]† Now a man was there who had had an

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2nd Passover.
March 29,
A. D. 28.
Jerusalem.

* **Exposition of the parable of the bottles.**—Our Lord here appears to intimate, that to unite the austeries of the Old Testament ordinances with the new gospel element would be as heterogeneous as to sew a piece of new cloth in an old garment, or to pour new wine into old bottles.

† **Doubtful passage on the angel's troubling the water at Bethesda.**—This passage, according to the evidence derived from criticism, is to be regarded as spurious. It is wanting in the Alexandrian MSS., and is characterized by a great number of different readings—a circumstance usually regarded as betraying subsequent interpolation. Moreover, several expressions occur in the paragraph in the Greek which are found nowhere else in John. The passage must, however, be very old, since Tertullian, Chrysostom, and other Fathers acknowledge it. It is in the highest degree probable that it was introduced in the text from those MSS., in the margin of which the transcribers had supplied the remark from personal observation.

infirmity for 38 years, and Jesus, knowing his case, said to him, "Wilt thou be made whole?" The impotent man replied, "Sir, I have no man, when the water is troubled, to put me into the pool ; but while I am coming, another steppeth down before me." Jesus then said to him, "Rise, take up thy bed and walk." And immediately the man was healed, and did as Jesus commanded. This took place on the sabbath, and the Jews said to the man that was healed, "It is not lawful for thee to carry thy bed :" but he replied, "He who made me whole, said to me, Take up thy bed and walk ;" for the man knew not who it was that had cured him. Jesus afterwards saw the man in the Temple, and said to him, "Behold, thou art made whole : sin no more, lest a worse thing come unto thee." The man then told the Jews who had cured him, and they sought to slay Jesus, but our Lord said to them, "My Father worketh hitherto, and I work." The Jews then were more eager to kill him, because he had not only broken the sabbath, but had said God was his Father. John v. 1—18.

Discourse of our Lord to the Jews upon his own Divine character, power, and mission.

- 97 **The power invested by the Father in the Son.**—Then answered Jesus and said unto them, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." John v. 19—23.
- 98 **The Son shall come and judge the world.**—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you,

Doubtless, therefore, it was a fact that the water from time to time bubbled up, and in such seasons the greatest efficacy was ascribed to it ; and since the sick man refers to this fact, it was evidently very natural to annex the above information, by way of explaining his words.

The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” John v. 24—30.

Divine mission of Christ testified by John the Baptist, by his 99 own works, and by Scripture.—“If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He [John] was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” John v. 31—39.

Jews rebuked for their unbelief.—“And ye will not come to me, 100 that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” John v. 40—47.

Jesus excuses his disciples' plucking corn on the 101 sabbath.—On another sabbath day Jesus passed through the corn-fields, and his disciples, being hungry, began to pluck the ears and eat them. Certain Pharisees saw them and said to Jesus, “Behold, thy disciples do that which is not lawful on the sabbath day!” But our Lord replied, “Have ye not read what David did when he was an hungered, and they that were with him; how he

entered into the house of God in the days of Abiathar [Ahimelech] the High Priest, (1 Sam. xxi. 1—6,) and did eat the shew-bread, which it is not lawful for any but the priests to eat, (Lev. xxiv. 5—9,) and gave also to them that were with him. Or have ye not read in the law, how the priests in the Temple profane the sabbath [by performing their priestly duties] and are blameless ? But I say unto you, That in this place is one greater than the Temple. But if ye had known what this meaneth, *I will have* [i. e. desire] *mercy and not sacrifice*, (Hosea vi. 6,) ye would not have condemned the guiltless. The sabbath was made for man, and not man for the sabbath : therefore the Son of man is Lord also of the sabbath.”* Matt. xii. 1—8 ; Mark ii. 23—28 ; Luke vi. 1—5.

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Heals a man with a withered hand on another sabbath.—After this Jesus went into a synagogue [at Capernaum], and there was a man who had a withered hand. And the scribes and Pharisees watched our Lord, to see if he would heal on the sabbath day ; that they might bring an accusation against him. But Jesus knew their thoughts, and having desired the man to stand forth, he said to them, “ Is it lawful to do good on the sabbath days, or to do evil ? to save life, or to kill ? ” But they held their peace. Then our Lord continued, “ What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will not lay hold of it, and lift it out ? Therefore it is lawful to do well on the sabbath days.” Jesus then looked round with anger because of the hardness of their hearts, and said to the man, “ Stretch forth thy hand ! ”. And the man did so, and

* On the disciples' plucking the corn on the sabbath.—The Pharisees did not wish to please God by mercy, charity, and love, which is more than burnt offerings and sacrifice ; they did not desire to better the disciples out of zeal for God ; but from envy and bitterness they sought to bring something against them. But our Lord showed that his disciples, having become hungry in the service of the Lord, were as guiltless as the priests who labour on the sabbath. The end for which the sabbath was ordained was to bless men ; the end for which man was created was not to observe the sabbath.

his hand immediately became whole as the other. Matt. xii. 9—13 ; Mark iii. 1—5 ; Luke vi. 6—10.

Pharisees and Herodians seek to slay him.—The 103 Pharisees were now filled with madness, and immediately went out and consulted with the Herodians how they might destroy Jesus.* Matt. xii. 14 ; Mark iii. 6 ; Luke vi. 11.

Preaches to the multitude from a ship.—Jesus now withdrew to the sea [lake of round Lake Gennesaret] with his disciples, and was followed by a vast multitude from all parts of Palestine, and from Tyre and Sidon. He however healed all that came to him, but directed that a small ship should wait on him [i. e. be ready at hand] because of the pressure of the crowd. He also charged the multitude that they should not make him known, that the words of Isaiah might be fulfilled :

“Behold my servant whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry ; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.”† Isa. xlvi. 1—4.

Matt. xii. 15—21 ; Mark iii. 7—12.

Ordains 12 of his disciples to be apostles.—Jesus 105 now ascended a mountain, and after passing the night in prayer, he called his disciples and ordained twelve, that they should be with him, and that he might send them

* **The Herodians.**—These Herodians were the courtiers or adherents of Herod Antipas, (see Table at p. 17,) tetrarch of Galilee, and consequently the Romanizing party in the land, as Antipas was only kept on his throne by Roman influence. Thus it is with the world : it lays aside for the moment its mutual jealousies and enmities to join in a common conspiracy against the truth.

† Independent translation of Isaiah xlvi. 1—4, by Matthew.—St. Matthew here does not make use of the Septuagint verbatim, nor the Hebrew text, but makes for himself an independent translation. He seems to record the quiet, noiseless ministry of Christ, which the Jews in no way expected from the Messiah, and which formed so strong a contrast with the tumultuous enterprises of subsequent false Christs.

forth to preach, and to have power to heal sicknesses, and cast out devils. Their names were as follows :

1. *Simon Peter,* } brothers.
2. *Andrew,* }
3. *James,* } sons of Zebedee.
4. *John,* }
5. *Philip.*
6. *Bartholomew.*
7. *Thomas.*
8. *Matthew.*
9. *James, son of Alphæus.*
10. *Thaddeus, brother of the above James, also called Lebbæus, Jude, and Judas.*
11. *Simon Zelotes, the Canaanite.*
12. *Judas Iscariot.*

Matt. x. 2—4; Mark iii. 13—19; Luke vi. 12—16.

106 **Sermon to his disciples.**—After this our Lord, according to St. Luke, delivered a discourse to the people, which presents but few points of difference from that recorded by St. Matthew as the Sermon on the Mount. See sect. 64, where the additional matter given by St. Luke is incorporated. See also note to sect. 64.

107 **Jesus heals the Centurion's servant.**—
Capernaum. After this our Lord entered Capernaum, when a certain centurion, whose favourite servant was sick of the palsy, sent the elders of the Jews* to beseech him to heal the man, and the elders added that the centurion was worthy of this favour, having loved their nation, and built a synagogue. Jesus then went with them, but as he approached the house, the centurion† sent

* **Variations in Matthew and Luke.**—This is St. Luke's account. St. Matthew says the centurion besought Jesus in person, but this cannot be regarded as a contradiction.

† **Note on the healing of the Centurion's servant.**—This centurion, probably one of the Roman garrison at Capernaum, was by birth a heathen; but like him of the same rank mentioned in Acts, (x. 1,) was one of the many who were at this time deeply feeling the emptiness of all polytheistic religions, and who had attached themselves by laxer or closer bonds to the congregation of Israel and the worship of Jehovah, finding in Judaism a satisfaction of some of the

him a message, saying, “Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof: but speak the word only, and my servant shall be healed. For I also am a man set under authority, having soldiers under me; and I say unto one, Go! and he goeth; and to another, Come! and he cometh; and to my servant, Do this! and he doeth it.”* Our Lord was now astonished, and said to them about him, “I have not found so great faith, no, not in Israel. Many shall come from the east and the west [i. e. Gentiles like the centurion] and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom [i. e. the Jews] shall be cast into outer darkness; there shall be weeping and gnashing of teeth.” The messengers from the centurion then returned to the house, and found that the sick servant was cured. Matt. viii. 5—13; Luke vii. 1—10.

Restores to life the son of the widow of Nain.—The next day Jesus went into Nain 108 with many of his disciples, and a multitude of people. As he approached the gate of the city a dead man was carried out, the only son of a widowed mother. And our Lord had compassion, and said unto her, “Weep not!” And he came and touched the bier; and whilst the bearers stood still, he said to the corpse, “Young man, I say unto thee, Arise!” And he that was dead sat up and began to speak. And there came a great fear on all the multitude, and they glorified God, saying, “A great prophet is risen up amongst us,” and, “God hath visited his people.” Luke vii. 11—16.

John the Baptist in prison sends two disciples to question Jesus.—Meantime John the Baptist, who was in prison, (sect. 150,) had heard what Christ had done, and sent two of his disciples to Jesus, saying, “Art thou he [i. e. the Messiah] that should come, or must we look

deepest needs of their souls, and a promise of the satisfaction of all. *Trench.*

* **The Centurion’s idea of Jesus.**—Thus the centurion compared Christ’s relation to the world of spirits with his own military position. The Lord appears to him as the true Cæsar, or *Imperator*, the highest over the hierarchy, not of earth, but of heaven.

for another?" The same hour Jesus cured the infirm, the blind, and the demoniacal persons, who had come to him, and then said to the two disciples, "Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them." [Thus referring to the prophetic passages, Isa. xxxv. 5, 6, and lxi. 1, by which he might be recognised as the Messiah.] After the departure of the two disciples, our Lord began to speak to the people concerning John. Matt. xi. 2—7; Luke vii. 17—24.

Discourse on John the Baptist, and the Unbelief of the Jews.

110 **Character of John the Baptist.**—"What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee (Mal. iii. 1). Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he [i. e. he that occupies the lowest position in that development of Christian life brought by Christ in humanity, stands nevertheless higher than John]. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias [Elijah] which was for to come. He that hath ears to hear, let him hear." Matt. xi. 7—15; Luke vii. 24—28.

111 **Capricious inconsistencies of this generation.**—And the people and publicans that heard Jesus justified God, being baptized with the baptism of John [i. e. they approved the wisdom and justice of the Divine counsel in calling them by the Baptist to repentance]. But the Pharisees and lawyers rejected the counsel of God towards themselves, not being baptized by him [as being confident they were righteous, and so needed no repentance]. Luke vii. 29, 30. Then our Lord continued: "Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans

and sinners! But wisdom is justified of all her children" [i. e. having used diverse methods in the ministry of John and in that of Christ, is absolved from the complaints of the wayward Jewish people, who are called the children of the covenant]. Matt. xi. 16—19; Luke vii. 31—35.

Woe unto those cities where mighty works have been done, 112 but who will not repent.—Then began Jesus to upbraid the cities wherein the most of his mighty works were done, because they repented not: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell * [Hades]: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. xi. 20—24.

Jesus inclines to the lowly, and comforts the forsaken.—At that 113 time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. xi. 25—30.

Eats bread in a Pharisee's house: a woman anoints 114 his feet.—After this our Lord accepted the invitation of a Pharisee named Simon, and sat down to meat with him, when a woman of the city [Nain] brought an alabaster box of ointment, and standing at his feet behind him, she wept, and began to wash his feet with her tears and wipe them with her hair, and kissed them, and anointed them with the ointment. The Pharisaic host, who saw this, now said to himself, "If this man [Jesus] were a prophet he would have known what woman had touched him, for she is a sinner" [i. e. of ill fame]. But

* Hell, or Hades, here does not signify the infernal regions, but the grave, which will equally close over Capernaum and Sodom until the day of judgment.

Jesus said to the Pharisee, “ Simon, there was a certain creditor who had two debtors, one owed him 500 denarii * [£15 12*s.* 6*d.*], and the other 50 [£1 11*s.* 3*d.*]. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of the two will love him the most ?” Simon answered, “ I suppose him whom he forgave the most.” Jesus said, “ Thou hast rightly judged. Now, seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with her tears and wiped them with her hair. Thou gavest me no kiss : but she hath not ceased to kiss my feet. Wherefore, her sins, which are many, are forgiven; for she loved much : but to whom little is forgiven, the same loveth little.” Jesus then said to the woman, “ Thy sins are forgiven !” And those who were present at the meal said amongst themselves, “ Who is this that forgiveth sins also ?” But he said to the woman, “ Thy faith hath saved thee : go in peace !” † Luke vii. 36—50.

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^{2nd Circuit of Galilee.} **Preaches throughout Galilee.**—After this our Lord went through every city and village, preaching and showing the glad tidings of the kingdom of God ; and the twelve were with him ; together with certain women who had been healed of evil

* **Value of the penny, or denarius.**—In our English version *denarii* are translated *pence*. Prior to the reign of Augustus, a denarius weighed $1\frac{1}{7}$ oz., and was equal to $8\frac{1}{3}d.$ sterling ; subsequently it was reduced to $1\frac{1}{8}$ oz., or $7\frac{1}{3}d.$, which is the value of the New Testament denarius or penny.

† **Difference between the anointing of our Lord in the house of the Pharisee and in that of Simon.**—The diversity of this narrative from that of the anointing of our Saviour by Mary in the house of another Simon, a leper of Bethany, (sect. 299,) may be fully proved. Indeed the resemblances are accidental, for such things might often occur in accordance with oriental customs, and Simon was a very common name amongst the Jews. But whilst the resemblances are *accidental*, the differences are *substantial*. In the present case the woman is an awakened sinner ; in the other, she is one who had always led a devout life, and was then filled with gratitude at the recent restoration of a beloved brother [Lazarus] to life. In the present case the different relations in which a self-righteous Pharisee and an awakened sinner stand to Christ, who rejects no repentant sinner, is set forth ; in the other, the heartfelt love of Mary, which knows no measure, is contrasted with

spirits and infirmities, including, (1.) *Mary Magdalene*, out of whom went seven devils ; (2.) *Joanna*, the wife of Chuza, steward to Herod [Antipas, tetrarch of Galilee] ; (3.) *Susanna* ; and many others : all of whom ministered unto our Lord of their substance.* Luke viii. 1—3.

Christ's relations endeavour to restrain him.—The multitude crowded upon Jesus ^{Residence at Capernaum.} and his disciples so that they could not eat bread, upon which our Lord's kinsmen went out to bring him away, for they said, He is beside himself [being probably induced to believe this of the Pharisees, see next section]. Mark iii. 20, 21.

Cures a demoniac: Pharisees ascribe the miracle to Satan.—A blind and dumb man possessed with a devil was brought to Jesus and healed of all his infirmities. The people were amazed, and said, “Is not this the Son of David ?” But the Pharisees said, “This man casteth out devils through Beelzebub, the prince of devils.” Matt. xii. 22—24 ; Mark iii. 22.

Discourse of our Lord in reply to the charge that he cast out Demons through the connivance of Beelzebub.

Satan, if divided against himself, could not stand.—And Jesus knew their thoughts, and said unto them, “Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : and if Satan cast out Satan, he is divided against himself; how shall then his

the common mind of Judas Iscariot, which was incapable of comprehending such love. In the present case it is Christ that is blamed and justified ; in the other case it is Mary.

* **Allusion to our Saviour's private life.**—These women seem to have contributed to our Lord's support from their private property, and to have waited upon him. These glances into the external circumstances of our Saviour's life are as rare as they are attractive. They throw a peculiar light on his whole existence upon earth. The Divinity of our Lord was here enveloped in all respects in a genuine human garment. He was loved with a perfect and pure love, and as he permitted himself to be loved. He gave all things to all men, his brethren, and received all things from them, and enjoyed thereby the pure blessings of love, which is perfect then only when it is at the same time giving and receiving. What a feature in the picture of the Messiah ! Who could invent things such as these ? He who feeds thousands by one word of his mouth, lives himself upon the bread of the poor.

kingdom stand? And if I by Beelzebub cast out devils, by whom do your children [i. e. the Jewish exorcisers,* whose cures you acknowledge] cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, [as I spoil these demon powers,] except he first bind the strong man [as I do Satan]? and then he will spoil his house. He that is not with me is against me: and he that gathereth not with me scattereth abroad." Comp. sect. 140. Matt. xii. 24—30; Mark iii. 23—27; Luke xi. 14—23.

119 **Blaspheme not against the power of the Holy Ghost.**—"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32; Mark iii. 28—30.

120 **By your words ye shall be judged.**—"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 33—37.

121 **An evil generation seeketh after a sign.**—Then certain of the scribes and Pharisees said, "Master, we would seek a sign from thee." Jesus answered, "An evil and adulterous [i. e. degenerate] generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas (sect. 167): for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold,—a greater than Jonas is here. The queen of the south (i. e. the queen of Sheba) shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold,—a greater than Solomon is here." Matt. xii. 38—42. Comp. sect. 112. Luke xi. 29—36.

* **Jewish exorcisers.**—The so-called *Exorcists* were at this time practising among the Jews their pretended art of expelling demons; an art which they affected to derive from Solomon. The means which they employed were certain herbs, fumigations, and forms of conjuration.

As the unclean spirit shall return with sevenfold power to the man from whom I have cast it out, so shall Satan return with increased power to you.—“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.” Matt. xii. 43—45. Luke xi. 24—28.

Christ sheweth who are his real kinsmen.—Whilst our Lord was speaking, his mother and brethren (sect. 141, *note*) stood without, and the people told him of it, but he stretched his hand towards his disciples, and said, “Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” Matt. xii. 46—50; Mark iii. 31—35; Luke viii. 19—21.

Begins to teach in Parables by Lake Gennesaret.—The same day Jesus went to ^{Lake} Gennesaret. . . . the sea-side, and whilst great multitudes were gathered together on the shore, he entered a ship and began to teach in parables.* Matt. xiii. 1—3; Mark iv, 1, 2.

124

Parables before the multitude.

1st Parable—the Sower.—“Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way-side, [i.e. the hard foot-path,] and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when

* Signification of the Parable.—The *parable* differs from the *fable* inasmuch as it moves in a spiritual world, and never transgresses the actual order of natural things;—from the *mythus*, because in the latter there is an unconscious blending of the deeper meaning with the outward symbol, which are always separate and separable in the parable;—from the *proverb*, because it is longer carried out, and is necessarily figurative;—and from the *allegory*, because whilst it compares one thing with another, it keeps both apart, whereas the allegory transfers the properties, qualities, and relations of one to the other. The power of the parable lies in the harmony unconsciously felt by all men, and which all deeper minds are delighted to trace, between the natural and spiritual worlds.

the sun was up, they were scorched ; and because they had no root and lacked moisture, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them : but others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Matt. xiii. 4—9 ; Mark iv. 3—9 ; Luke viii. 4—8.

The disciples now asked our Lord why he spoke in parables, upon which he replied :

- 126 **Reasons for speaking in Parables.**—"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them [i. e. the other classes of hearers] it is not given. For whosoever hath, to him it shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken even that he hath. Therefore speak I to them in parables, because they seeing, see not, and hearing they hear not, neither do they understand. [Thus, in speaking by parables, Christ could state what was necessary in a form so veiled that only those understood it who were designed to understand it.] And in them is fulfilled the prophecy of Esaias, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Isa. vi. 9, 10.) Matt. xiii. 10—17 ; Mark iv. 10—12 ; Luke viii. 9, 10.

Jesus now spoke another Parable to the multitude.

- 127 **2nd Parable—the Tares.**—"The kingdom of heaven is likened unto a man which sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn."

"So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth,

immediately he putteth in the sickle, because the harvest is come.”
Matt. xiii. 24—53; Mark iv. 26—29.

3rd Parable—the Mustard Seed.—“The kingdom of heaven 128 is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” Matt. xiii. 31, 32; Mark iv. 30—32.

4th Parable—the Leaven.—“The kingdom of heaven is like 129 unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Matt. xiii. 33.

Private interview with the disciples.—Our Lord 130 now sent the multitude away, and being alone with the twelve, was asked by the latter the meaning of the parable of the sower. Matt. xiii. 36; Mark iv. 10; Luke viii. 9, 10.

Discourse of our Lord to his disciples.

Exposition of the parable of the Sower.—“*He that received 131 seed by the way side*, is he that heareth the word of the kingdom, and understandeth it not, and then cometh the wicked one, [Satan,] and catcheth away that which was sown in his heart. *He that received the seed in stony places*, is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *He that received seed among the thorns*, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *But he that received seed into the good ground*, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” Matt. xiii. 18—23; Mark iv. 13—20; Luke viii. 11—15.

Cautions his disciples to improve by his teachings.—“No man, 132 when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light [i. e. I do not impart this knowledge to you that ye may conceal it]. For nothing is [said in] secret [by me] that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath [so as to improve it], to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.” Mark iv. 21—25; Luke viii. 16—18.

Exposition of the parable of the Tares.—“He that soweth the 133 good seed is the Son of man; *the field* is the world; *the good seed* are the children of the kingdom; but *the tares* are the children of the wicked one; *the enemy* that sowed them is the devil; *the har-*

vest is the end of the world; and *the reapers* are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” Matt. xiii. 36—43.

134 5th, 6th, and 7th Parables—Kingdom of heaven likened to a Hidden Treasure, a Pearl of Great Price, and a Draught-net—“The kingdom of heaven is like unto treasure hid in a field; which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”* Matt. xiii. 44—50.

135 Its teachers like householders.—Jesus then asked his disciples if they understood all these things. They replied, “Yea, Lord.” Then he said, “Every scribe [teacher] who is instructed unto the kingdom of heaven [and become capable of labouring for the people of God] is like unto a householder, who bringeth forth out of his treasure things new and old.” Matt. xiii. 50—52.

136 Jesus crosses the lake and rebukes the winds.—When our Lord had finished these parables, he was followed by great multitudes, and evening having arrived, he gave directions for crossing the lake. At this time a certain scribe said to him, “Master, I will follow thee whithersoever thou goest;” but he replied, “The foxes have holes, and the birds of the air have nests; but the

* Note on the Parables.—The parable of the *Sower* comprehends or views the relative position of the various classes of mankind with regard to the word of God; that of the *Tares* has in view the position of mankind with regard to the kingdom of the evil one; those of the *Mustard Seed* and *Leaven*, depict the greatness of the kingdom of God as compared with its insignificant beginning; in those of the *Hidden Treasure*, and *Pearl of Great Price*, the value of the kingdom of heaven is prominently brought forward; and in that of the *Draught-net* is depicted the ever-mingled form or state of the church upon earth, which will endure even until the day of judgment.

Son of man hath not where to lay his head." Another of his disciples said to him, "Lord, suffer me first to go and bury my father." But Jesus replied, "Follow me ; and let the dead bury their dead." Having entered the ship with his disciples, a great storm arose, but Jesus lay asleep on a pillow in the stern. His disciples awoke him, saying, "Lord, save us ! we perish !" Jesus replied, "Why are ye fearful, O ye of little faith ?" and said to the sea, "Peace ! be still !" The wind immediately ceased, and the men marvelled that the winds and the sea should obey him.* Matt. viii. 18—27 ; Mark iv. 35—41 ; Luke viii. 22—25.

Heals the demoniac in the country of the Gadarenes.—At length our Lord reached the eastern shore of the Lake Gennesaret, and entered the country of the Gadarenes,† in the territory of Perea. Here he was met by a terrible demoniac,‡ who had been possessed for a long time, and wore no clothes, and was untameable ; for he always broke asunder the chains and fetters in which he was often bound, and wandered night and day among the mountains and tombs,

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Gadara,
east of the
Jordan.

* **Note on the miracle of allaying the storm.**—Our Lord needed not the rod of Moses : his word was sufficient. The church of Christ has ever resembled this tempest-driven bark, and has been delivered from the waves and perils of the world because Christ was in it, and will ride triumphantly over all and come safely into the haven at last. Augustine makes an application of all parts of the miracle : "We are sailing in this life as through a sea, and the wind rises, and storms of temptations are not wanting. Whence is this, save because Jesus is sleeping in thee ? If he were not sleeping in thee, thou wouldest have calm within. But what means this, that Jesus is sleeping in thee, save that thy faith, which is from Jesus, is slumbering in thine heart ? What shalt thou do to be delivered ? Arouse him and say, 'Master, we perish !' He will awaken ; that is, thy faith will return to thee, and abide with thee always. When Christ is awakened, though the tempest beat into, yet it will not fill thy ship ; thy faith will now command the winds and the waves, and thy danger will be over."—Conf. Trench.

† **Gadarenes, or Gergesenes.**—Called the country of the Gadarenes by Mark and Luke, but the country of the Gergesenes by Matthew. Probably they were either identical or neighbouring countries.

‡ **One demoniac.**—Matthew says *two* demoniacs, Mark and Luke only mention one.

crying, and cutting himself with stones. When he saw our Lord afar off he ran and worshipped him, shouting, "What have I to do with thee, Jesus, thou Son of the most high God ? I beseech thee, torment me not." Jesus said, "What is thy name ?" He answered, "Legion," because many devils had entered into him. The demons then prayed our Lord not to send them out of the country, but to permit them to enter a large herd of swine who were feeding near. Jesus at once gave them leave, and they immediately left the man, and entered the swine, who, to the number of 2000, then ran violently down a steep place, and were choked in the sea. The swineherds fled to the city, and related what had taken place, and the whole people came out to meet Jesus, and on seeing the demoniac clothed and in his right mind, prayed our Lord to depart from their coasts. Jesus then again entered the ship, and the restored man begged that he might follow him, but Jesus desired him to return to his friends and relate what God had done for him ; and the man quickly published the news throughout Decapolis, to the amazement of all.* Matt. viii. 28—34 ; Mark v. 1—20 ; Luke viii. 26—39.

138 Returns to Capernaum, and again excuses his disciples from fasting. — Jesus now recrossed the lake and returned again to his own city Capernaum, and was gladly received by a multitude who were waiting for him. Having entered the house he sat down to meat with publicans and sinners, when the Pharisees a second time asked him the reasons for his conduct ; and the followers of John asked him, why his disciples did not fast, upon which he replied to them in a discourse similar to the one he made on the former occasion (sect. 94). Matt. ix. 1, 10—17 ; Mark v. 21 ; Luke viii. 40.

* Connexion between this miracle of healing the demoniac and that of allaying the storm.—The connexion between this miracle and the one preceding it, is singularly striking. Our Lord has just hushed the tempests in the outward world, and now restores the fearfully disturbed spirit of man to peace and harmony. Warring elements and raging demons are alike subservient to the Prince of Peace.

**Heals a woman with an issue of blood, and restores 139
Jairus's daughter to life.**—A ruler of the synagogue,* named Jairus, came and fell down at the feet of Jesus, and besought him to come and heal his little daughter, aged only 12 years, who was at the point of death. Jesus went with him, followed by a throng of people, when a certain woman, who had been troubled with an issue of blood for 12 years, and spent all her money upon physicians, made her way through the press and touched the hem of his garment, saying, “If I may but touch his clothes I shall be whole.” Her issue of blood was then immediately staunched, but Jesus, knowing that virtue had gone out of him, asked, “Who touched my clothes ?” His disciples wondered at the question, in the midst of such a multitude, when the woman, fearing and trembling, fell down and told him all the truth, and he said to her, “Daughter, be of good comfort, thy faith hath made thee whole.” At this moment a messenger came from Jairus’s house, saying, “Thy daughter is dead ! trouble not the Master.” But Jesus said to the ruler, “Be not afraid, only believe.” He then entered the house, suffering no man to follow him, except Peter, James, and John, and the father and mother of the maiden ; and when he saw the mourners, he said to them, “Weep not ! she is not dead, but sleepeth.” The mourners laughed him to scorn, but he put them all out, and with the three disciples and the parents only he went into the chamber where the damsel was lying, and took her by the hand and said, “Talitha cumi,” which is, being interpreted, “Damsel, I say unto thee, Arise.” The maiden immediately arose, and our Lord desired her astonished parents to give her some meat, and tell no man. Matt. ix. 18—26 ; Mark v. 22—43 ; Luke viii. 41—56.

Heals two blind men and a dumb demoniac.—Jesus 140

* **Conduct of the Synagogue.**—Each synagogue was managed by a council of elders, chosen from amongst the most powerful and learned of the people, whose offices were to convene assemblies, preserve order, and select readers or preachers. This council was presided over by the *ruler of the synagogue* whom the elders selected from amongst themselves. Comp. Jahn, *Arch. Bibl., Vitringa de Synag.*, etc.

now left Jairus, and was followed by two blind men, who cried, "Thou Son of David, have mercy upon us." On reaching the house where he appears to have resided, he said to the men, "Believe ye that I am able to do this?" They replied, "Yea, Lord." He then touched their eyes, saying, "According to your faith be it unto you." And their eyes were immediately opened, and Jesus charged them to keep the matter secret, but after their departure they spread it abroad in all that country. As they went out, a dumb man, possessed with a devil, was brought in. The devil was cast out and the dumb spake, but the Pharisees again ascribed the miracle to the interference of the prince of devils. See sect. 117. Matt. ix. 27—34.

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Visits Nazareth a second time : Nazarenes persist in their unbelief.—Jesus now

went to his own country, Nazareth, followed by his disciples, and taught in the synagogue on the sabbath.* His hearers were astonished and offended, and said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, Joses, Simon, and Judas,† and are not his sisters with us?" Jesus replied, "A prophet is not without honour save in his own country." And he did no mighty works there, except

* **Selection of Preachers in the Synagogue.**—According to the practice of the ancient synagogue, men who were deemed trustworthy, though not rabbins, might deliver doctrinal addresses to those assembled. See *Lightfoot*.

† **Brethren of our Lord.**—It is generally believed that these were not brethren of our Lord, but first cousins, and that they were the children of Mary, wife of Cleophas, and sister to the mother of Jesus, John xix. 25. 1st, It was the usual language of the Jews, to call first cousins brethren. 2nd, Mary, the sister of the mother of Jesus, had sons, two of whom, James and Joses, are named by Matthew, xxvii. 56. 3rd, In John xix. 26 our Lord intrusted his mother to the care of John, the disciple whom he loved, who then received her into his house. This would scarcely have taken place if she had had any other sons living; and yet the so-called brethren of Jesus were still alive, Acts i. 14. Eusebius relates that the grandchildren of Judas were brought before Domitian, the latter having given orders that the descendants of David should be slain. The humble circumstances of the prisoners, and their purely spiritual hopes in relation to the kingdom of Christ, procured their release.

healing a few sick folk, because of their unbelief. Matt. xiii. 54—58 ; Mark vi. 1—6.

Sends out the 12 Apostles.—Jesus now went about in all the cities and villages, teaching in the synagogues, preaching the gospel, and healing diseases. But on seeing the multitudes fainting and scattered, he was moved with compassion, and said to his disciples, “The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into the harvest.” He then called the twelve together, and gave them power to cast out devils and cure diseases, and then sent them out by two and two. Matt. ix. 35—38 ; x. 1 ; xi. 1 ; Mark vi. 6, 7, 12, 13 ; Luke ix. 1, 2, 6.

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3rd Circuit of
Galilee.

Our Lord's Charge to the Twelve Apostles.

Your mission is to the Jews only.—“Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.” Matt. x. 5—8.

Take no care for your subsistence.—“Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.” Matt. x. 9—15 ; Mark vi. 8—11 ; Luke ix. 3—5.

Be not afraid of persecutions which ye share with your Master, but beware of men.—“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which

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speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. x. 16—25.

- 146 **Preach the gospel boldly.**—"Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x. 26—33.

- 147 **I am not come to send peace, but to bring variance.**—"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. (Sect. 247.) And a man's foes shall be of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. x. 34—39.

- 148 **Those who receive you receive me.**—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x. 40—42.

The disciples then departed and preached as Jesus had commanded.

Herod Antipas, tetrarch of Galilee, hears of Jesus.—At this time Herod Antipas, tetrarch of Galilee, (see Table at p. 17,) heard of all that Jesus had done, and was perplexed, because some said he was John the Baptist risen from the dead, others that he was Elias, (Elijah,) and others that he was one of the old prophets. And Herod said to himself, he is John whom I beheaded : he is risen again from the dead. And he desired to see Jesus. Matt xiv. 1, 2 ; Mark vi. 14—16 ; Luke ix. 7—9.

John the Baptist beheaded through the influence of Herodias.—Previous to this, Herod Antipas had seized John the Baptist and imprisoned him [in the castle of Machaerus, at the southern extremity of Peræa, near the Dead Sea. Joseph. Ant. xviii. 5, 2] ; for Herod, having married Herodias the wife of his half-brother Philip,* who was still living, had been reproved by John. Herodias would have had John immediately executed, but Herod dared not carry out her wishes, as John was esteemed by the multitude as a prophet. Moreover, he himself feared John, and heard him gladly, knowing him to be a just and holy man. At length the birth-day of Herod arrived, and he gave a supper to his lords, high captains, and wealthiest men of Galilee ; and on this occasion Salome, the daughter of Herodias by her former husband, [Philip,] came in and danced, and so pleased Herod that he said to the damsel, “Ask what thou wilt, and I will give it thee ;” and he sware to her, saying, “I will give it thee, unto the half of my kingdom.” The damsel then went out and consulted her mother Herodias, who directed her to ask for the head of John the Baptist in a

* **Account of Herodias.**—Herodias was the daughter of Aristobulus, the ill-fated son of Herod the Great and Mariamne, who was put to death by him. (See Old Testament History, p. 300.) Herod the Great had married her to his son Philip, who was consequently her uncle, and must not be confounded with Herod Philip, tetrarch of Iturea, see Table at p. 17. This her first husband was disinherited by his father, and subsequently led a private life, which was probably the reason why Herodias preferred a connexion with Herod Antipas, who was also her uncle, that she might become a reigning princess. Antipas cast off in her favour his former wife, the daughter of Aretas, the Arabian prince. Comp. *Josephus*.

charger. Accordingly she preferred this request, and Antipas, though exceedingly grieved, was compelled by his oath to grant it ; and an executioner was sent for, the Baptist was executed, and his head carried by the damsel to her mother ; but the disciples of John obtained his body, laid it in a tomb, and then went and told Jesus. Matt. xiv. 3—12 ; Mark vi. 17—29.

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Jesus with the 12 apostles again crosses

East of Jordan. Desert of Bethsaida in Decapolis. **Lake Gennesaret.**—The 12 apostles now re-

turned from their circuit, and told Jesus what had taken place and what they had taught, and he advised that they should retire and rest for awhile in a desert place, for they scarcely had leisure to eat. Accordingly they departed with Jesus privately in a ship, and reached Bethsaida on the north-eastern coast of Lake Gennesaret, in the territory of Gaulonitis, which formed part of the tetrarchy of Philip. Here multitudes from the neighbouring cities gathered round him, and he had compassion, and taught and healed many. Matt. xiv. 13, 14 ; Mark vi. 30—34 ; Luke ix. 10, 11 ; John vi. 1, 2.

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Feeds 5000 with 5 loaves and 2 fishes.—Jesus now went up into a mountain with his disciples, and seeing the multitude he said to Philip, in order to prove his faith, “Where shall we buy bread that these may eat ?” Philip answered, “Two hundred pennyworth [200 denarii = £6 5s.] would be insufficient.” When the day was far spent his disciples said to him, “Send away the multitude to the neighbouring villages that they may buy bread.” Jesus answered, “Give them to eat.” They replied, “Shall we go and buy two hundred pennyworth of bread, and give them to eat.” Jesus asked, “How many loaves have ye ?” One of the disciples, Andrew, the brother of Simon Peter, said, “There is a lad here who has five barley loaves and two small fishes : but what are they among so many ?” for there were about five thousand men, besides women and children. But there was much grass in the place, and Jesus directed them to sit down by fifties in a company, and taking the loaves and fishes, he looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to distribute amongst the multitude, and the two

fishes he divided amongst them all. And they did all eat and were filled, and twelve baskets were filled with the fragments.* And the multitude said, "This is of a truth that prophet that should come into the world." Matt. xiv. 15—21; Mark vi. 35—44; Luke ix. 12—17; John vi. 3—13.

Walks on the sea.—Jesus now perceiving that the multitude would take him by force and make him a king, constrained his disciples to enter a ship and proceed towards Bethsaida in Galilee, or to Capernaum, whilst he sent away the crowd and retired into a mountain to pray. It was soon dark, and as the winds were contrary, the disciples were compelled to toil at their oars ; but about the fourth watch of the night, [nearly morning,]† and when they had rowed about 25 or 30 furlongs, [about $3\frac{1}{2}$ miles—the lake was nearly five miles across,] they saw Jesus walking on the sea and approaching the ship. They were all immediately troubled, and cried, "It is a spirit;" but Jesus said, "Be of good cheer : it is I ; be not afraid !" Peter answered, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come." Peter then left the ship and walked on the water towards Jesus, but soon was afraid, and, beginning to sink, cried, "Lord, save me." And immediately Jesus stretched forth his hand, and caught him, and said, "O thou of little faith, wherefore didst thou doubt ?" And when they entered the ship the wind ceased, and all that were in the vessel worshipped Jesus and said, "Thou art the Son of God." And they were amazed beyond measure, for they considered not the miracle of the loaves, for their hearts were hardened. Matt. xiv. 22—33; Mark vi. 45—52; John vi. 14—21.

Returns to Capernaum and is met by the multitude.—Jesus and his disciples now Capernaum. 154

* Note on the miracle of feeding the 5000.—In this miracle Christ proclaimed himself the true bread of the world that should assuage the hunger of men, the inexhausted and inexhaustible source of all life, in whom there should be enough and to spare for the spiritual wants of all ages.

† Watches of the night.—Before the exile the Jews had divided the night into three parts, afterwards they adopted the four Roman divisions of three hours each.

landed in the country of Gennesaret, and our Lord was immediately recognised by the people of the place, who brought to him all that were sick to touch his garment, for whoever did so was perfectly healed. Meantime the multitude on the opposite shore, finding that he and his disciples had departed, took shipping, and came to Capernaum, seeking Jesus. Matt. xiv. 34—36 ; Mark vi. 53—56 ; John vi. 22—24.

Discourse to the multitude at Capernaum.

- 155 **Ye follow me for the loaves and fishes: labour rather for the meat that endureth.**—The multitude now said to Jesus, “Rabbi, when camest thou here?” Our Lord replied: “Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed” [i. e. as the dispenser of heavenly vital energy]. John vi. 25—27.
- 156 **I am the bread of life; believe in me.**—The multitude now asked how they might work the works of God. Jesus replied, “This is the work of God, that ye believe on him whom he hath sent.” They then asked for a sign, that they might see and believe, saying, “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.” Then Jesus said, “Verily, not Moses, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.” Then said they, “Lord, evermore give us this bread.” Jesus replied, “I AM THE BREAD OF LIFE! he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.” John vi. 29—36.
- 157 **I do the will of my Father: he wills that all men should believe on me.**—“All that the Father giveth me [i. e. disposeth to become my disciples] shall come to me [as their Saviour], and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, [i. e. should suffer none to perish,] but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son [as the Messiah], and believeth on him, may have everlasting life: and I will raise him up at the last day.” John vi. 37—40.
- 158 **Murmur not that I ascribe to myself a direct heavenly origin.**—The Jews now murmured because he said, I am the bread which came down from heaven. And said, “Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?” Jesus answered, “Murmur

not among yourselves. No man can come to me, except the Father which hath sent me draw him [by grace]: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." John vi. 41—50.

All who eat my flesh and drink my blood, i. e. partake of the benefit of the atonement, will have eternal life.—"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." The Jews now asked among themselves, "How can this man give us his flesh to eat?" Then Jesus said, "Verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." John vi. 51—58.

Many of the disciples leave him: the twelve remain.—Many of the disciples now murmured at the sayings of our Lord [being probably disappointed at finding that his kingdom was purely spiritual]. Jesus, who knew that they murmured, said, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. Therefore I said, no man can come unto me, except it were given unto him of the Father." For our Lord knew from the beginning who believed him not and who should betray him, but from that time many of his disciples left him. Jesus asked the twelve if they also would go away. Simon Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Jesus replied, "Have not I chosen you twelve, and one of you is a

devil?" Here he spoke of Judas Iscariot, the son of Simon, who was to betray him, though one of the twelve. John vi. 59—71.

V. *Third Year of our Lord's public Ministry.*
Sect. 161—299.

TIME—APRIL 16, A. D. 29, TO APRIL 5, A. D. 30.

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^{2nd Passover,} ^{April 16,} ^{A. D. 29.} **Pharisees and Scribes come from Jerusalem to Jesus at Capernaum:** complain that his disciples do not observe the traditions.—Certain scribes and Pharisees now

came from Jerusalem to Jesus at Capernaum, and seeing the disciples eat bread with defiled or unwashed hands, they said to our Lord, "Why do thy disciples transgress the tradition of the elders, and eat with unwashed hands?"† For they themselves washed their hands [up to the wrists] before eating, and when they came from the market plunged their hands into the water, and observed other things, such as the washing of cups, pots, brazen vessels, and tables. Matt. xv. 1, 2; Mark vii. 1—5.

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Jesus accuseth the Pharisees of setting aside God's commands by their tradition.—Jesus replied, "Why do ye also transgress the commandment of God by your tradition? God said, Honour thy father and mother, and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It [i. e. his property] is *Corban*, [i. e. consecrated to God,] by which thou mayest be profited by me, need do no more for his father and mother, and is

* **3rd Passover not kept by our Lord at Jerusalem.**—The mention of scribes and Pharisees from Jerusalem, as such, is an implicit testimony both that the Passover was over, and that it had not been attended by our Lord in person. And this is the only feast of its kind he did not attend. *Greswell.*

† **Washing of hands.**—Compare Lightfoot on Mark vii. 3, 4. Akiba being in prison, and not having water enough to drink and to wash his hands, chose to do the latter, saying, "It was better to die with thirst, than to transgress the tradition of the elders."

free.* Ye hypocrites, well did Esaias [Isaiah] prophesy of you, saying, This people honoureth me with their lips, but their heart is far from me : but in vain they do worship me, teaching for doctrine the commandments of men."† Matt. xv. 3—9 ; Mark vi. 6—13.

Man is not defiled by what goeth in, but by what cometh out of his mouth.—Jesus then called the multitude and said, "Hear and understand ! It is not that which goeth into the mouth that defileth a man, but that which cometh out." When he had entered the house his disciples said, "Knowest thou that the Pharisees were offended with thy saying ?" Jesus replied, "Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone : they be blind leaders of the blind, and if the blind lead the blind they shall both fall into the ditch." Then Peter said, "Declare unto us the parable." Jesus replied, "Are ye also still without understanding ? Do ye not perceive, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught ? But those things which proceed out of the mouth come forth from the heart ; and they defile the man. For out of the heart proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, [i. e. envious, malicious glance,] blasphemy, pride, foolishness, [i. e. senseless wicked acts,] and these defile a man, and not the eating with unwashed hands." Matt. xv. 10—20 ; Mark vii. 14—23.

Heals the Syro-Phœnician woman.—
Jesus now left Capernaum and went to the borders of Tyre and Sidon, and a Greek

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* **On the Corban, or gift.**—Dr. Hammond gives the plain meaning of the passage thus : "A father being in want, requires relief of his son ; the son answers, that he has vowed to God what might have relieved his parent, and that so it becomes unlawful for him to relieve him : and the Pharisees approve of this practice." Lightfoot adds, that, what was most strange, the son was not bound by his words to devote his estate to sacred uses, but was inviolably bound not to relieve his parent.

+ "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Isa. xxix. 13.

woman, a Syro-Phœnician by nation, cried to him, “O Lord, thou Son of David ; my daughter is grievously vexed with a devil :” but he answered not a word. His disciples said, “Send her away, for she crieth after us !” Jesus then said to her, “I am not sent but unto the lost sheep of the house of Israel.” Then she came and worshipped him, saying, “Lord, help me !” But he answered, “Let the children [Jews] first be filled, for it is not meet to take the children’s bread and give it to the dogs” [Gentiles]. She replied, “Yes, Lord : yet the dogs under the table eat of the children’s crumbs.” Then Jesus said, “O woman, great is thy faith ! be it unto thee even as thou wilt. Go thy way ; the devil is gone out of thy daughter.” And her daughter was made whole from that very hour.* Matt. xv. 21—28 ; Mark vii. 24—30.

165

Heals a deaf man with an impediment in his speech.—Our Lord then left the confines of Tyre and Sidon, and passed along the border of Decapolis to the Lake Gennesaret, or Sea of Galilee. Here a deaf man was brought to him with an impediment in his speech. Jesus took him aside, put his fingers into his ears, and spit and touched his tongue, and immediately his ears were opened, and the string of

* **Note on the healing of the Syro-Phœnician woman.**—The Christian usually finds more difficulty in understanding the severity of Christ than in comprehending the depth of the heathen woman’s faith. Although our Lord was led to confine his ministry to the Jews, yet in other instances, as in the case of the Roman centurion’s servant, (sect. 107,) he made exceptions. But Christian experience opens our way to a right understanding. As the Lord wrestled with Jacob, and thus exalted him to be Israel ; and as he sought to kill Moses, who was destined to deliver his people ; so faith often finds that Heaven seems to neglect its supplications. A similar mode of dealing is here exhibited. The restraining of our Saviour’s grace, the manifestation of a treatment wholly different from what the woman might at first have expected, acted as a check usually does on power when it really exists, the whole inherent energy of her living faith broke forth, and the Saviour suffered himself to be overcome by her as he had when wrestling with Jacob ; in each case rewarding a faith which had said, “I will not let thee go except thou bless me.” Where faith is weak, Christ anticipates and comes to meet it ; where faith is strong, he holds himself afar off that it may in itself be carried to perfection.

his tongue was loosed, and he spake plain. And he charged the multitude to tell no man, but they published it, and said, “He hath done all things well : he maketh both the deaf to hear and the dumb to speak.” He then went up into a mountain, and multitudes of lame, blind, dumb, and many others, were brought to him, and he healed them all. Matt. xv. 29—31 ; Mark vii. 31—37.

Feeds 4000 with 7 loaves and a few fishes.—Jesus 166 now said to his disciples, “I have compassion on the multitude, because they have now been with me three days and have nothing to eat, and I will not send them away fasting, lest they faint in the way.” His disciples replied, “How can we satisfy them with bread here in the wilderness ?” Jesus said, “How many loaves have ye ?” They replied, “Seven, and a few little fishes.” Our Lord then commanded the multitude to sit down on the ground ; and he took the seven loaves and the fishes, and gave thanks and brake the bread, and gave to his disciples to set before the multitude. And the people did eat and were filled—4000 men besides women and children ; and seven baskets were filled with the broken meat that was left. Matt. xv. 32—38 ; Mark viii. 1—9.

Crosses Lake Gennesaret to Dalmanutha,
or Magdala : Pharisees ask for a sign.—167
Magdala, or
Dalmanutha. Jesus now sent away the multitude, and entered a ship with his disciples, and came to Dalmanutha on the coast of Magdala.* Here the Pharisees and Saducees came, and tempting him, desired a sign from heaven. Jesus answered, “When it is evening, ye say, It will be fair weather : for the sky is red. And in the morning, It will be foul weather to-day ; for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ? (Comp. sect. 248.) A wicked and adulterous [i. e. degenerate] generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet

* **Magdala, a tower,** was a town on the western coast of Lake Gennesaret, near Tiberias. Mary Magdalene was probably a native of the place. **Dalmanutha** was a village near Magdala.

Jonas." (Sect. 121.) Matt. xv. 39; xvi. 1—4; Mark viii. 10—12.

168 Returns to Bethsaida: cautions his disciples against the leaven of the Pharisees.—After this Jesus departed by ship to the other side of Lake Gennesaret, together with his disciples, who had forgotten to take bread. He then charged them to beware of the leaven of the Pharisees, and of the leaven of Herod [Antipas, who was a Sadducee]. His disciples thought he thus spoke to them because they had neglected to bring bread, but Jesus then said to them, “O ye of little faith, why reason ye, because ye have no bread? do ye not yet understand? have ye your heart yet hardened? having eyes see ye not, and having ears hear ye not? and do ye not remember the five loaves of the 5000, and how many baskets ye took up, and the seven loaves of the 4000, and how many baskets ye took up? How is it then that ye do not understand that I spake not concerning bread, but that ye should beware of the leaven of the Pharisees and Sadducees?” Matt. xvi. 4—12; Mark viii. 13—21.

169 Heals a blind man.—In coming to Bethsaida, a blind man was brought to Jesus, and he was besought to touch him. Our Lord then led the blind man without the town, and spit on his eyes, and laid his hands upon him, and asked him if he saw anything. The man said, “I see men as trees walking.” Jesus then put forth his hands again upon him, and he was restored, and saw clearly, and was dismissed to his house with a command to keep the matter secret. Mark viii. 22—26.

170 Peter declares him to be the Christ: Jesus blesses him.—Jesus now went to the borders of Cæsarea Philippi* with his disciples, and by the way he said to them, “Whom do men say that I am?” They answered, “Some say John the Baptist, others Elias, others Jeremias, or one of the prophets.” He then said, “Whom do ye say that I am?”

* Cæsarea Philippi lay on the north-east side of Palestine. It was originally called Paneas, but was enlarged by Philip, tetrarch of Iturea, etc., who gave it the name of Cæsarea, in honour of the emperor.

Simon Peter replied, "Thou art the Christ, the Son of the living God?" Jesus then said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church;* and the gates of hell [HADES, death, see note to sect. 112] shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Sect. 185.) Our Lord then charged that they should tell no man that he was the Christ. Matt. xvi. 13—20; Mark viii. 27—30; Luke ix. 18—21.

1st Prediction of his sufferings and death to his disciples.—From this time Jesus began to show unto his disciples how he must go to Jerusalem, and suffer many things of the Sanhedrim, (sect. 70, note,) and be slain, and raised again the third day. Then Peter said, "Lord! this shall not be unto thee." But Jesus turned and said, "Get thee behind me, Satan, for thou savourest not [i. e. *relishest not, or takest not part in*] the things that be of God, but those that be of men." Jesus then addressed the following discourse to his disciples. Matt. xvi. 21—23; Mark viii. 31—33; Luke ix. 22.

Discourse.

Be patient in persecution: What shall a man give in exchange for his soul?—"Whosoever will come after me, let him deny him-

* **The church built on a rock (Peter).**—This promise was not made to Peter as a *person*, but as a *representative* of the twelve apostles, and therefore of the church of Christ. In the same verse our Lord confided to Peter the keys of the kingdom of heaven, which was to be preached by the apostles, and into which men were to gain admittance by their appreciation of the truth to which Peter here testifies. This truth, viz. that Jesus Christ was the Son of God, was to be the key by which the kingdom of heaven was to be opened to all men, and with it was intrusted to Peter the power on earth to bind and loose for heaven; since he was called to announce forgiveness of sins to all who should rightly receive the gospel he was to proclaim, and the announcement of pardon to such as received the offered grace, had necessarily to be accompanied by the condemnation of those who rejected it.

self, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Verily I say unto you, That there be some of them that stand here, which shall never taste of death, till they have seen the kingdom of God come with power." Matt. xvi. 24—28; Mark viii. 34—38; ix. 1; Luke ix. 23—27.

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<sup>Mount Tabor
in Southern
Galilee.</sup> **The Transfiguration.**—Six days after this [Luke says about 8 days] Jesus took with him Peter, James, and John, into a high mountain, to pray; and as he prayed his countenance changed, his face shone as the sun, and his raiment was white as light. And there appeared in glory two men, Moses and Elias, talking with Jesus about the decease which he should accomplish at Jerusalem. Peter and the two disciples with him were heavy with sleep, and when they awoke they saw his glory, and the two men with him. After the latter had departed, Peter, not knowing what to say, and being sore afraid, said to Jesus, "Master, it is good for us to be here; let us make three tabernacles, one for thee, one for Moses, and one for Elias." Whilst he thus spoke a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, in whom I am well pleased: hear ye him!" The disciples fell on their faces with fear, but Jesus touched them and said, "Arise! be not afraid." And when they lifted up their eyes they saw Jesus only. As they came down from the mountain, Jesus desired them not to tell of the things they had seen until the Son of man were risen from the dead, and accordingly in those days they told no man. Matt. xvii. 1—9; Mark ix. 2—9; Luke ix. 28—36.

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Discourses on Elias [Elijah] the forerunner.—The three disciples now questioned among themselves what the rising from the dead should mean, and they said to our Lord, "Why do the scribes say that Elias must first

come?" Jesus answered, "Elias verily cometh first and restoreth all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. So likewise shall the Son of man suffer of them." Then the disciples understood that he spake unto them of John the Baptist. Matt. xvii. 9—13 ; Mark ix. 9—13.

Cures a demoniac child which his disciples had failed to do.—When Jesus had descended the hill he saw his other disciples

Plain near
Tabor.

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in the midst of a great multitude, and the scribes questioning them. When the people saw him they ran and saluted him, and he asked the scribes about what they were questioning his disciples. One of the crowd then said, "Master, I have brought unto thee my son which hath a dumb spirit, and wheresoever it taketh him it teareth him ; and he foams and gnashes with his teeth, and pines away : and I brought him to thy disciples, but they could not cure him." Then Jesus said, "O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? Bring him [the demoniac] to me !" The demoniac was then brought, but when he saw Jesus, the spirit tare him, and he fell on the ground and wallowed, foaming. Jesus asked how long he had been thus afflicted. His father answered, "From a child ; and often it [the spirit] hath cast him into the fire and into the water to destroy him ; but if thou canst do any thing, have compassion on us and help us !" Jesus said, "If thou canst believe, all things are possible to him that believeth." The father then cried out and said with tears, "Lord, I believe ; help thou mine unbelief." When Jesus saw that the people came running together, he rebuked the foul spirit, saying, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried, and rent the child sore, and came out of him : and he was as one dead ; insomuch that many said, He is dead. But Jesus took him by the hand and lifted him up ; and he arose. And when he entered the house his disciples asked him privately why they could not cast out the spirit. He replied, "Because of your unbelief : for verily I say unto you, If

ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you. Howbeit this kind [of demon] goeth not out but by prayer and fasting.* Comp. sect. 253. Matt. xvii. 14—21 ; Mark ix. 14—29 ; Luke ix. 37—42.

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Resides at
Capernaum
in Galilee.

2nd Prediction of his death and resurrection.—After this Jesus abode in Galilee, for he would not enter Judæa because the Jews sought to kill him. He now said to his disciples, “The Son of man shall be delivered into the hands of men, and they shall kill him, and after that he shall rise the third day.” But they understood not this saying, and were afraid to ask the meaning. (Sect. 171.) Matt. xvii. 22, 23 ; Mark ix. 30—32 ; Luke ix. 43—45 ; John vii. 1.

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Pays the tribute with a stater taken from a fish.—Jesus and his disciples now arrived at Capernaum. Here the tax-gatherers asked Peter if his master did not pay tribute.† Peter replied “Yes,” and went to the house ; but Jesus stopped him, and said, “What thinkest thou, Simon ? Of whom do the kings of the earth take tribute, of their own children or of strangers ?”‡ Peter replied, “Of strangers.” Jesus said, “Then the children are free. Notwithstanding, lest we should offend them,

* **Difficulty in the disciples casting out demons.**—Our Lord apparently means to say, “This obstinate enemy was not to be overcome in the same way that many others are : it was needful for you, with prayer and fasting, earnestly to strive after more of the power of faith, and then you might have been victorious.”

† **The tribute.**—Τὰ διδράχμα, *the didrachmas*. This is translated *tribute* in the text. It was not a *civil*, but a *temple* tax, as will be seen by the argument in the sequel. Every Israelite (Ex. xxx. 13, *seq.*) and even the foreign Jews paid it. It consisted of half a shekel, or one didrachma, which was equal to 2 Roman denarii, or 2s. 3½d. per head. The piece of money paid for Jesus and Peter was therefore one stater, or 2 didrachmas, or 4s. 7d.

‡ **Comparison between earthly and heavenly kings, etc.**—Our Lord here draws a parallel between earthly kings and earthly tribute, and the heavenly King and temple tribute. As the children of earthly kings were free from tribute, so he claimed exemption from paying this sacred tax, being the Son over his own house, and being in himself the true temple.

go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shall find a piece of money : that take, and give unto them for me and thee." Matt. xvii. 24—27.

Disciples contend who should be greatest.—The disciples on their way to Capernaum had reasoned amongst themselves as to which of them should be greatest in the kingdom of heaven, and Jesus now asked them what they had disputed about, and perceived their thoughts though they held their peace. Our Lord then said, " If any man desire to be first, the same shall be last of all, and servant of all ; " and calling a little child, he set him in the midst, and delivered the following discourse. Matt. xviii. 1, 2 ; Mark ix. 33—36 ; Luke ix. 46, 47.

Discourse exhorting the disciples to humility, forbearance, and brotherly love.

Be humble and unassuming as this little child.—“ Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me ; and whosoever receiveth me receiveth him that sent me.” Matt. xviii. 3—5 ; Mark ix. 36, 37 ; Luke ix. 48.

Restrain not those who are for me.—And John answered, “ Master, we saw one casting out devils in thy name, and he followeth not us : and we forbad him, because he followeth not us.” But Jesus said, “ Forbid him not : for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.” Mark ix. 38—41 ; Luke ix. 49, 50.

Woe against those who seduce the little ones [regenerate] from the faith.—“ But whoso shall offend [i. e. hinder the development of spiritual life, or seduce from the faith] one of these little ones (i. e. the regenerate) which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences [i. e. temptations, seductions, etc.] ! for it must needs be that offences come ; but woe to that man by whom the offence cometh ! ” (Sect. 272.) Matt. xviii. 6, 7 ; Mark ix. 42.

Cut off all sinful influences which endanger your spiritual life.—“ If thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed,

rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire : * where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. † Salt [or grace] is good : but if the salt have lost his saltiness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.' Matt. xviii. 8, 9 ; Mark ix. 43—50.

- 183 **Despise not the humble believer.**—'Take heed that ye despise not one of these little ones [i. e. humble believers] : for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.' Matt. xviii. 10—14.
- 184 **If thy brother [fellow believer] trespass,** 1st, tell him of it alone ; 2nd, before witnesses ; 3rd, to the church.—'Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be

* **On the cutting off sinful influences.**—The cutting off hand and foot, and the plucking out of the eye, are intended to denote the denying ourselves what is dearest and most indispensable to the outward life, when through sinful influence it endangers the spiritual life. Hand, foot, eye, here appear to be used by our Saviour to denote mental powers and dispositions, and he counsels their restraint if a man finds by cultivating them he is checked in his advance in spiritual life.

† **Salting with fire.**—The meaning of this passage appears to be, that because of the general sinfulness of our race, every individual must be salted with fire, either on the one hand by his entering on a course of self-denial and earnest purification from his iniquities, or by his being carried away against his will to a place of punishment. The Old Testament practice of seasoning sacrifices with salt is here regarded by our Lord in its deeper meaning. As every sacrifice is, on the part of him who offers it, a type of his inwardly devoting himself and all he has to God, so the salt was intended to show that such a sacrifice could never be well-pleasing to God without the pain of self-denial and the quickening influence of the Holy Spirit. The baptism by fire (Matt. iii. 11) represents this act of purification.

unto thee as a heathen man and a publican." (Compare sect. 273.) Matt. xviii. 15—17.

What the church ordains on earth shall be confirmed in heaven. 185
—“Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. (See note, sect. 170.) Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” Matt. xviii. 18—20.

Forgive your brother unto seventy times seven.—Then said 186 Peter, “Lord, how oft shall my brother sin against me, and I forgive him? till seven times?” Jesus replied, “I say not unto thee, Until seven times [i. e. a limited number]: but, Until seventy times seven [an unlimited number].” Matt. xviii. 21, 22.

Parable of the unmerciful servant.—“Therefore is the kingdom 187 of heaven likened unto a certain king, who would take an account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents [an enormous sum, which if reduced to English money would be about $2\frac{1}{2}$ million]. But as he had not wherewithal to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, who owed him an hundred pence [$\text{£}3 2s. 6d.$]: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” Matt. xviii. 23—35.

Brethren of Jesus advise him to show himself in Jerusalem.—The feast of Tabernacles* was now approaching, and the brethren of our Lord, (sect. 141, note,) not

Feast of
Tabernacles.
October 11,
A. D. 29.

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* **The feast of Tabernacles.**—The feast of Tabernacles, or harvest feast, was celebrated on the 15th day of the seventh month, or September. It referred primarily to the wandering of the Israelites

believing in him, said to him, "Go into Judæa, that thy disciples may see thy works. If thou do these things, show thyself to the world." Jesus replied, "My time is not yet come, but your time is always ready. The world cannot hate you, but me it hateth, because I testify that its works are evil. Go ye up unto this feast : I go not up yet, for my time is not yet full come." And Jesus still abode in Galilee. John vii. 2-9.

- 189 **Jesus goes privately to Jerusalem : Jews murmur at his absence.**—After his brethren had gone up to Jerusalem, our Lord also went up privately. Meantime the people had murmured at his absence. Some said, "He is a good man ;" others, "Nay, but he deceiveth the people ;" but no man spoke openly of him for fear of the Jews [i. e. Sanhedrim, sect. 70, *note*]. John vii. 10—13.

190 **Jesus teaches in the Temple.**—About the middle of the feast [which lasted seven days] Jesus went into the Temple and taught, and the Jews marvelled at his knowing letters,* having never learned. John vii. 14, 15.

Discourse to the Jews.

- 191 Difference between his doctrine and that of the Rabbies.—Jesus then answered, "My doctrine is not mine, but his that sent me. If any man will do [i. e. wish to do] his will he shall know whether the doctrine be of God, or whether I speak of myself. He that speaketh of himself seeks his own glory, but he that seeketh the

in the wilderness, (see Old Testament History, sect. 190,) and booths were erected of boughs in commemoration of the sojourn, but a subordinate festival in celebration of the vintage was also connected with it.

* **Education of Jewish teachers.**—The auditors were surprised at the erudition of our Lord, as they knew he had not enjoyed the usual Rabbinical education. The Jews knew of no learning apart from religion; the *ypápmara*, translated *letters* in the text, are nothing else than the sacred Scriptures, in the exposition of which the entire education of Jews was concentrated. It was a Jewish custom, though perhaps not completely established in the time of Christ, that no one could teach unless he had been the regular pupil of a Rabbi, and a Rabbi's assistant. No one but a Rabbi might deliver his own sentiments; the pupils and assistants were only at liberty to repeat what they had learned.

glory of him that sent him is true, and without unrighteousness. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" The people answered and said, "Thou hast a devil: who goeth about to kill thee?" Jesus made no reply, but continued— John vii. 16—20.

Contrasts his healing a man on the sabbath with circumcision on the sabbath.—“I have done one work, [healed a man on the sabbath day, sect. 102,] and ye all marvel [that I should thus violate the sabbath]. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers [patriarchs];) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.” Then said some of the people of Jerusalem, “Is not this he whom they seek to kill? But, lo, he speaketh boldly, and they say nothing to him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but [our tradition saith that] when Christ cometh, no man knoweth whence he is.” Then cried Jesus in the Temple as he taught, “Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.” John vii. 21—29.

The Sanhedrim attempt to take Jesus.—The Jews 193 soon appear to have endeavoured to arrest Jesus, but could not lay hands on him, because his hour was not yet come. Many of the people however believed, and said, “When Christ cometh will he do more miracles than this man?” The Pharisees heard of the murmurs, and with the Chief Priests [i. e. the Sanhedrim] sent officers to take him. John vii. 30—32.

Our Lord continues his discourse: Jews cannot understand him. 194—Meantime Jesus continued: “Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me and not find me: and where I am, thither ye cannot come.” The Jews, who could not understand these words, then said amongst themselves, “Whither will he go that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What does he mean by ‘Ye shall seek me and shall not find me: and where I am, thither ye cannot come?’” John vii. 33—36.

Last day of the Feast. The people are divided about who Jesus is.—On the last, that is, the great day of the Feast,* Jesus stood and cried, “If any man thirst let him

* Ceremony of drawing water from Siloam on the last day of the Feast.—On the last day of this feast of Tabernacles, the Jews

come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." * He thus spoke of the Spirit, which they who believed on him should receive : for the Holy Ghost was not yet given, because Jesus was not yet glorified. Many of the people, when they heard this saying, said, "Of a truth this is the Prophet." Others said, "This is the Christ." But some said, "Shall Christ come out of Galilee ? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ?" So there was a division among the people. And some of them would have taken him ; but no man laid hands on him. John vii. 37—44.

196 **Pharisees enraged because the officers of the Sanhedrim did not arrest Jesus.**—The officers who had been sent to arrest Jesus, (sect. 193,) now returned [to the Sanhedrim] without their prisoner, on being asked why they had not brought him, replied, "Never man spake like this man." The Pharisees replied, "Are ye also deceived ? Have any of the rulers or of the Pharisees believed on him ? But this people who knoweth not the law are cursed." Nicodemus, the same that came to Jesus by night, (sect. 40,) being one of them, said, "Doth our law judge any man, before it hear him, and know what he doeth ?" The Pharisees retorted, "Art thou also of Galilee ? Search, and look : for out of Galilee ariseth no prophet." And the assembly was dissolved. John vii. 45—53.

went with great solemnity and joy to draw water in golden vessels from the fountain of Siloam, which flowed under the Temple-mountain, singing the words of Isaiah xii. 3, "With joy shall ye draw water out of the wells of salvation." This water was then poured by the priest upon the altar, and we may suppose that this was the moment when our Lord broke out into the exclamation mentioned in the text.

* **Out of his belly shall flow living water.**—In this metaphor our Lord appears to compare himself with the Temple, and represents himself and every believer as a living Temple ; and as the fountain of Siloam poured forth its streams from the Temple-mountain, so, through the influence of the Holy Spirit, a stream of Divine wisdom issues from the Redeemer, and from all those who have become like him.

Jesus again in the Temple: the adulteress brought before him.—Jesus then went unto the Mount of Olives, but early on the following day he went again into the Temple, and sat down and taught the people. And the scribes and Pharisees brought a woman taken in adultery ; and said to Jesus, “Master, this woman was taken in adultery. Now Moses in the law commanded that such should be stoned : but what sayest thou ?” This they said, tempting our Lord, that they might have something of which to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. They however continued asking him, and at length he arose and said, “He that is without sin among you, let him first cast a stone at her.” And again stooped down, and wrote on the ground. The questioners were now convicted by their own conscience, and went out one by one, beginning with the eldest, and Jesus was left alone, and the woman standing in the midst. Our Lord then again rose, and seeing none but the woman, said, “Woman, where are those thine accusers ? hath no man condemned thee ?” She said, “No man, Lord.” Jesus said unto her, “Neither do I condemn thee : go, and sin no more.” John viii. 1—11.

Discourse to the Pharisees in the Temple.

My record of myself is true: it is testified by myself and the Father.—Then Jesus said, “I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.” The Pharisees, who were now again present, said, “Thou bearest record of thyself ; thy record is not true.” Jesus answered, “Though I bear record of myself, yet it is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh ; I judge no man. And yet if I judge, my judgment is true ; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.” The Pharisees then said, “Where is thy Father ?” Jesus answered, “Ye neither know me, nor my Father : if ye had known me, ye should have known my Father also.” These words Jesus spoke in the treasury,*

* **The Treasury.**—The contributions for the Temple were kept in thirteen brazen vessels shaped like trumpets, which stood in the court of the women ; and as these vessels stood near one another and

as he taught in the Temple : and no man laid hands on him ; for his hour was not yet come. John viii. 12—20.

199 **Ye are of this world : I am not of this world : when ye have lifted me up ye shall know me.**—Jesus again spoke : “ I go my way, and ye shall seek me, [but to no purpose,] and shall die in your sins : whither I go, ye cannot come.” Then said the Jews, “ Will he kill himself ? because he saith, Whither I go, ye cannot come.” Jesus replied, “ Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am he, [the Messiah,] ye shall die in your sins.” Then said the Jews, “ Who art thou ? ” Jesus replied, “ Even the same that I said unto you from the beginning. I have many things to say and to judge of you : but He that sent me is true [and expects to be believed] ; and I speak to the world those things which I have heard of Him [and which he will justify].” But the Jews understood not that he spoke of the Father. Then Jesus said unto them, “ When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself ; but as my Father hath taught me, I speak these things. And He that sent me is with me : the Father hath not left me alone ; for I do always those things that please him.” As our Lord spoke these words, many believed on him. John viii. 21—30.

200 **Ye are the servants of sin, though of the seed of Abraham according to the flesh.**—Then said Jesus to those Jews who believed, “ If ye continue in my word, then are ye indeed my disciples ; and ye shall know the truth, and the truth shall make you free.” They answered, “ We be Abraham’s seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? ” Jesus replied, “ Verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever : but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.* I know that ye are Abraham’s seed [according to

resembled a money store, the evangelists spoke of them as such. The *treasury*, properly so called, formed a separate compartment of the Temple, in which the contributions of money cast into the thirteen vessels were at different times deposited.

* **If the Son make you free, ye shall be free.**—The meaning of this difficult passage appears to be as follows. The Jews, as children of the promise, were literally *children* in the great house of God, but through sin, and their protracted perseverance in it, they surrendered themselves as *slaves*, or *servants*, to a *strange* master, viz. the world, or its representative, the prince of this world. Although *externally* they lived in the house of the Father, i. e. they stood in connexion with the Temple and its Divine institutions, yet *internally* they belonged to the strange master, and it was certain that he would at length put in force his full right to them. This right consisted in the fact that he had snatched them from the house of the Father, and had appropriated them to himself as his property.

the flesh]; but ye seek to kill me, because my word hath no place in you [i. e. your corrupt affections will not permit you to embrace my word]. I speak that which I have seen with my Father [God]; and ye do that which ye have seen with your father [the devil].” John viii. 31—38.

If ye were Abraham's children in the disposition of your spirit, 201 ye would do the works of Abraham.—The Jews then answered, “Abraham is our father.” Jesus said, “If ye were Abraham's children [in the disposition of your spirit], ye would do the works of Abraham. But now ye seek to kill me, [because I am] a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of [him who is indeed] your father [the devil].” John viii. 39—41.

If God were your Father, ye would love me.—Then replied the 202 Jews, “We be not born of fornication [i. e. we are no worshippers of idols]; we have one Father, even God.” Jesus said, “If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? even because ye cannot hear my word [which is contrary to your prejudices and lusts].” John viii. 41—43.

The devil—a murderer and liar—is your father.—“Ye are of 203 your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin [in what I say]? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear [i. e. receive] them not, because ye are not of God.” John viii. 44—47.

I seek not my own glory: it is my Father that honoureth me.— 204 Then said the Jews, “Say we not well that thou art a Samaritan [i. e. a heretic], and hast a devil?” Jesus answered, “I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, I say unto you, If a man keep my saying, he shall never see [spiritual] death.” Then said the Jews, “Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my saying, he shall never taste of death.

The only means of averting this horrible doom was that these blinded men—who thought themselves true children, whilst they were in reality the slaves of a stranger—should rightly perceive their condition, and, as they could not set themselves free from the bond, should look around for a Deliverer. The only individual however in whom they could find such a deliverer was the true Son of God, who remained free from sin, and being, as the Son of God, the Heir of the Father's power, is able to rescue the prey from the strange master; hence it was his help that they needed to seek.

Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou thyself?" Jesus answered, "If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad." John viii. 48—56.

205 **Before Abraham was I am.**—Then said the Jews, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus replied, "Verily I say unto you, Before Abraham was, I am." John viii. 57, 58.

206 **Our Lord threatened with stoning.**—The Jews were so incensed at the latter part of our Lord's discourse that they took up stones to cast at him; but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by. John viii. 59.

207 **Heals a man born blind.**—As Jesus passed by he saw a man* who had been blind from his birth, and his disciples, who were now with him, said, "Master, who did sin, this man or his parents, that he was born blind?" †

* **Sick people and beggars near the Temple.**—Beggars, cripples, and other sufferers seem to have frequently taken their station in the immediate neighbourhood of the Temple. Acts iii. 2.

† **Man born blind because of his own sins or those of his parents.**—The disciples having traced this rare and severe calamity to sin, are undecided between two opinions: 1st, *Whether the man was born blind because of the sins of his parents*:—this is sanctioned by Exodus xx. 5, which states that God will visit the iniquity of the fathers upon the children until the third and fourth generation, but transmit good to the thousandth; but would signify, if inverted, that God by his grace so soon arrests the naturally progressive operations of sin, that they are not displayed beyond the fourth generation. 2nd, *Whether the man was BORN BLIND because of HIS OWN SINS*; which appears to be a contradiction in words, and has been variously explained as follows. 1. By hypothesis of the pre-existence and transmigration of souls, which would admit of the man sinning before he was born, and which was at one time attempted to be founded upon this passage, but is now exploded, for the Jews in general never entertained it. 2. By Lightfoot, who shows that the Jewish Rabbins believed that a child might sin in its mother's womb, and referred to the struggle between Esau and Jacob in proof of their belief, Gen. xxv. 22. 3. By Tholuck, who, following an earlier interpreter, supposes that the theory of the disciples was, that God had foreknown some great sin which this man would commit, and so by anticipation had punished him;

Jesus replied, “Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in [the cure of] him. I must work the works of him that sent me, while it is day [i. e. while my time lasts]: the night [my passion] cometh, when no man can work. As long as I am in the world, I am the light of the world.” Having thus spoken, he spat on the ground, and making clay of the spittle, he anointed the eyes of the blind man with it, and said to him, “Go, wash in the pool of Siloam,” which is by interpretation Sent. The blind man then went and washed and returned seeing. The neighbours, who were amazed, now said to him, “How were thine eyes opened?” He answered, “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and received sight.” They then asked him where Jesus was, but he did not know. John ix. 1—12.

The blind man is taken before the Pharisees: is cast 208 out of the Synagogue for his faith in Jesus.—The man who had been healed on the sabbath day was now brought before the Pharisees, and at their request he told them the particulars of his cure. There was then a division among them. Some said, “This man [Jesus] is not of God, for he keepeth not the sabbath day.” Others said, “How can a man who is a sinner do such miracles?” Accordingly they asked the man himself what he thought of Jesus. He replied, “He is a prophet!” The Jews however would not believe his statement, and asked his parents if he was the same man who had been born blind,

but such a dealing on God’s part is altogether without analogy in Scripture. 4. Trench is inclined to believe that the disciples, when they asked the question, did not see the self-contradiction which was involved; and that while they rightly discerned the links which unite the sin and suffering of the world together, yet in this case they did not realize that it must have been the sin and suffering, not of this man as an individual, but of him as making part of a great whole which were thus connected together; they did not at the moment perceive that the mere fact of this calamity reaching back to his birth, at once excluded and condemned the uncharitable suspicion, that wherever there was a more than ordinary sufferer, there was also a more than ordinary sinner.

and how he had been cured. The parents feared the Jews, who had declared, that whoever confessed that Jesus was the Christ should be put out of the synagogue,* and answered, “We know that this is our son, and that he was born blind: but by what means he now seeth, or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.” The Pharisees now said to the cured man, “Give God the praise! for this man [Jesus] is a sinner.” But the man replied, “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.” Then said they again, “What did he to thee? how opened he thine eyes?” He answered, “I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?” “Then the Pharisees reviled the man, and said, Thou art his disciple; but we are Moses’ disciples. We know that God spake unto Moses: as for this fellow [Jesus], we know not from whence he is.” The man replied, “Why this is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. It has not been heard since the world began that any man opened the eyes of one that was born blind. If this man were [therefore] not of God, he could do nothing.” Then said the Pharisees, “Thou wast altogether born in sins, and dost thou teach us?” And they cast him out [of the synagogue, i. e. passed the first sentence of excommunication upon him, see *note*, below]. John ix. 13—34.

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The cured man confesses his belief to our Lord.— When Jesus heard that the blind man whom he had healed

* **Jewish forms of excommunication.**—The Jews had three sorts of excommunication. 1st, The one mentioned in the text, which excluded the individual from the communion of the church, and from the people and service of God, and under this sentence no Jews would hold intercourse with him. 2nd, A confiscation of goods to the sacred treasure in addition to the above excommunication. 3rd, A solemn anathematizing of the individual, by which he was either put to death, (Lev. xvii. 29,) or else left to the judgment of God, to be by Him cut off from the congregation of Israel.

had been cast out of the synagogue, he met him and said to him, "Dost thou believe on the Son of God?" The man replied, "Who is he, Lord, that I may believe in him?" Jesus said, "Thou hast both seen him, and it is he that talketh with thee." Then said the man, "Lord, I believe!" and he worshipped him. John ix. 35—38.

Discourse to the Pharisees.

I am come to enlighten those who are in ignorance, to leave in 210 blindness those who will not see.—Jesus now said, "For judgment I am come into this world,* that they which see not [i. e. that sit in darkness, but are ready to own their blindness, and come to the light] might see; and that they which see [i. e. think they see, and therefore shut their eyes against any further light] might be made blind." Some of the Pharisees who were with him then said, "Are we blind also?" Jesus replied, "If ye were blind, ye should have no sin [i. e. be without blame]: but now ye say, We see; therefore your sin remaineth." John ix. 39—41.

Parable of the good Shepherd.—"Verily, I say unto you, He 211 that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John x. 1—5.

I am the door of the sheep and the good Shepherd: but the 212 hirelings care not for the sheep.—Our Lord had spoken this parable as a reproof to the Pharisees, but they understood it not. Then Jesus continued, "Verily, I am the door of the sheep. All that ever came before me [i. e. false prophets and teachers] are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not,

* Our Saviour's coming a condemnation upon the unbelieving.—The advent of our Saviour is a source of curse as well as of blessing; he bestows the latter upon those who are humble and believing; he visits the former upon those who are rebellious and unbelieving.

seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, [i. e. Gentiles,] which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. 6—18.

213 Division among the Jews.—A division now arose among the Jews who had heard Jesus. Some said, "He hath a devil!" others replied, "Can a devil open the eyes of the blind?" John x. 19—21.

214 Jesus makes known to the Jews his Divine origin: they threaten to stone him.
Feast of Dedication. Dec. 19, A. D. 29.
Jerusalem. It was now the feast of Dedication,* and winter-time, and our Lord walked in the Temple,† in Solomon's porch.‡ Here the Jews gathered round him and said, "How long dost thou make us doubt? If thou be the Christ, tell us plainly." Jesus answered, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out

* **Feast of Dedication.**—This was instituted to celebrate the purification of the temple by Judas Maccabeus, after its profanation by Antiochus Epiphanes, see Anal. and Sum. of Old Test. Hist., p. 273.

† **Break between the Feast of Tabernacles and that of Dedication.**—It is probable that after the feast of Tabernacles, sect. 188, our Lord returned to Capernaum, and again visited Jerusalem to keep the feast of Dedication, but there is no notice in the Gospels of any event having transpired within this period.

‡ **Solomon's Porch.**—This was on the east side of the Temple, and faced the Mount of Olives. The terrace on which it was reared was 400 cubits, or about 700 feet, above the valley, and was the only part that escaped the ravages of the Chaldee-Babylonians.

of my Father's hand. I and my Father are one." The Jews then again took up stones to stone him ; but Jesus said, " Many good works have I showed you from my Father ; for which of those works do ye stone me ?" The Jews answered, " We do not stone thee for thy good works, but for thy blasphemy, because thou, being a man, makest thyself God." Jesus said, " Is it not written in your law, I said, Ye are gods ? (Ps. lxxxii. 6.) If, therefore, he [the psalmist] called them gods unto whom the word of God came, [i. e. the judges and prophets,] say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am the Son of God ? If I do not the works of my Father, believe me not [when I say, I and my Father are one]. But if I do, though ye believe not me, believe the works : that ye may know, and believe, that the Father is in me, and I in him." John x. 22—39.

Jesus flies from the Jews.—The Jews 215
Bethabara.
 now sought again to take Jesus, but he escaped and went to the place beyond Jordan [Bethabara in Peræa] where John at first baptized. Here he abode, and many resorted to him and believed on him, saying, " John did no miracle : but all things that John spake of this man were true." John x. 40—42.

History of Lazarus: our Lord brings him to life after he has been dead four days. 216
Bethany,
2 miles from
Jerusalem.
 —At this period a man, named Lazarus, was living with his two sisters, Mary and Martha, at Bethany, a village about fifteen furlongs, or nearly two miles, from Jerusalem. This Mary was the same who subsequently anointed our Lord with ointment, and wiped his feet with her hair. (John xii. 3.) Lazarus had fallen sick, and his sisters now sent to Jesus, who was in Peræa, about a day's journey off, saying, " Lord, he whom thou lovest is sick :" for Jesus loved Lazarus and his sisters. When our Lord heard this, he remained where he was two more days, and then said to his disciples, " Let us go to Judæa again ;" but they replied, " Master, the Jews of late have sought to stone thee, and goest thou thither again ?" Jesus said, " Are not there twelve hours in the day ? If any man walk in the day, he stumbleth not, because he

seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.”* He afterwards said, “Our friend Lazarus sleepeth, but I go that I may awake him out of his sleep.” Then said his disciples, “Lord, if he sleep he will do well;” but he had spoken of his death. At length Jesus said plainly, “Lazarus is dead! and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.” Then Thomas, who is called Didymus, expecting that Jesus would be slain by the Jews, said to his fellow disciples, “Let us go also, that we may die with him.” Accordingly, Jesus and his disciples went towards Bethany. Lazarus had now been buried four days, and many of the Jews had come to comfort the two sisters. Martha, when she heard that Jesus was coming, went out to meet him, but Mary sat still in the house. When Martha saw Jesus she said, “Lord, if thou hadst been here, my brother had not died; but I know, that even now, whatsoever thou wilt ask of God, God will give it thee.” Jesus said to her, “Thy brother shall rise again.” Martha replied, “I know that he shall rise again in the resurrection at the last day.” Then Jesus said, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.—Believest thou this?” She replied, “Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.” Martha then returned home, and said privately to Mary, “The Master is come, and calleth for thee.” The latter then quickly arose to meet Jesus; and the Jews who were there, thinking that she had gone to weep at the grave of her brother, followed her. Jesus was still at the place where Martha had met him, and here Mary fell at his feet and said, “Lord, if thou hadst been here my brother had not died.” When Jesus saw her weeping, and the Jews weeping around, he groaned in the spirit, † and was troubled, and said, “Where have

* i. e. My day and hour still last, and I shall escape their malice until the night of my passion cometh. John ix. 4.

† Groaning of our Lord.—The word which is here translated “groaned,” expresses more the feelings of indignation and dis-

ye laid him ?” They replied, “Lord, come and see !” and Jesus wept. Then said the Jews, “Behold how he loved him !” and some said, “Could not this man, who opened the eyes of the blind, have caused that even this man should not have died ?” Jesus, however, still groaning in himself, reached the grave, which was a cave and a stone lay upon it. He then said, “Take away the stone.” Martha replied, “Lord, by this time he stinketh, for he hath been dead four days.” Jesus answered, “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?” Then they took away the stone, and Jesus lifted up his eyes, and said, “Father, I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.” He then cried with a loud voice, “Lazarus, come forth !” And he that was dead came forth, bound hand and foot with grave-clothes ; and his face was

pleasure than those of grief, but at what, and with whom, Jesus was thus indignant has been differently explained. Some Greek expositors have supposed that he was indignant with himself at these risings of pity, these human tears ; but Christianity knows of no such dead Stoicism ; it knows of a regulating, but of no such repressing, of the natural affections ; on the contrary, it bids us to weep with those that weep. Some suppose that he was indignant in spirit at the hostile dispositions which he already traced and detected among the Jews that were present, the unbelief with which he foresaw they would receive his great work. Others, that he was indignant at the unbelief of Mary and Martha, which they manifested in their weeping. But he *himself* wept presently. It is much better to suppose that this was an indignation which the Lord of life felt at all which sin had wrought. He beheld death in all its fearfulness as the wages of sin. All the world’s woes, of which this was but a little sample, rose up before his eyes. All its mourners and all its graves were present to him. That he was about to remove the grief of those present did not alter the case. Lazarus would but rise again to taste a second time of the bitterness of death. These mourners he might comfort, but only for a little while. These tears he might staunch now, but they would again flow. And how many had flowed, and must flow, with no such Comforter to wipe them away, even for a season ! As he contemplated all this, a mighty indignation at the author of all this woe possessed his heart. And now he will delay no longer, but will do battle with him, and show in a present, though as yet an incomplete, triumph over him, some preludes of his future victory. Conf. Trench.

bound about with a napkin. Jesus then said to them, “Loose him, and let him go!” John xi. 1—44.

217 ^{Ephraim, 20 miles north of} Sanhedrim assemble : Caiaphas the High Priest advises the death of Jesus, who flies to Ephraim.—The chief priests and Pharisees now assembled in council (sect. 70, *note*) to consider what had better be done with Jesus, for they said, “If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and nation.”* Caiaphas, who was High Priest that same year, said † to those present, “Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.” Caiaphas spoke not these words of himself, but as High Priest [and therefore at the head of the theocratic people] he *prophesied* that Jesus should die for the nation ; and not for the Jewish nation only, but also that he might gather into one all the children of God who were scattered abroad in the whole world. From this day the Sanhedrim counselled together how to bring about the death of Jesus ; and our Lord therefore walked no more openly, but went with his disciples to Ephraim, a city near the wilderness [probably the same as Ephraim, or Ephron, 2 Chron. xiii. 19, and about 20 Roman or 18 English miles north of Jerusalem]. John xi. 47—54.

218 Jesus goes to Capernaum : prepares to go Capernaum. to Jerusalem.‡—Jesus now appears to have proceeded to Capernaum. Whilst residing here the time

* Fears of the Sanhedrim.—The members of the Sanhedrim appear to have been afraid lest the people should believe in Jesus as the Messiah, and make him their king, and then vainly attempt to throw off the Roman yoke ; a revolt which would necessarily be quickly crushed by the Roman legions, who would not distinguish the innocent from the guilty, but would utterly destroy whatever remained of the independent government of the nation.

† Speech of Caiaphas.—Caiaphas was a Sadducee, and held the office of High Priesthood for ten successive years. His speech was not in reply to the original motion, but probably in answer to some members of the Sanhedrim who proposed half measures.

‡ Progress to Capernaum.—See Greswell, *Diss. xvi.* 457, vol. ii. When the fourth Passover was drawing nigh, Jesus went to Capernaum, intending to commence his fourth and last circuit from thence.

was approaching that he should be received up, and he stedfastly set his face to go to Jerusalem. Accordingly he sent messengers forward, who entered into a Samaritan village to make ready, but the Samaritans would not receive him, because his face was as though he would go to Jerusalem.* His disciples, James and John, said, "Lord, wilt thou that we command fire to come down from heaven and consume them, as Elias did?" (2 Kings i. 10—12.) Jesus replied, "Ye know not what manner of spirit ye be of! For the Son of man is not come to destroy men's lives, but to save them." As they went on a certain man said to him, "Lord, I will follow thee whithersoever thou goest!" (Comp. sect. 136.) Jesus replied, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." He then said, "Follow me!" The man answered, "Lord, suffer me first to go and bury my father." Jesus said, "Let the dead bury their dead: but go thou and preach the kingdom of God." Another man also said, "Lord, I will follow thee: but let me first go and bid them farewell, who are at home at my house." Jesus replied, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke ix. 51—62.

Sends out the 70 disciples.—After these things our Lord appointed the seventy Caperناум. 219 disciples, and sent them two and two before him to every city which he intended to visit.† And he said to them, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send labourers into his harvest." Luke x. 1, 2.

* Refusal of the Samaritans to receive Jesus.—The fourth Passover of our Lord's ministry was now drawing nigh, and the Samaritans thought he was going to Jerusalem to keep it, which was a tacit condemnation of their own worship on Mount Gerizim. At festival seasons, when the religious life among the Jews and the Samaritans was in its fullest vigour, their hostility was most powerfully developed, more especially as the *place* for Divine worship was a leading point of difference between them. Sect. 225, *note*.

† Our Lord was now preparing at Capernaum for his fourth and last circuit through Galilee.

*Charge to the Seventy Disciples.**

- 220 Take no care for your subsistence: preach the gospel and heal the sick.—“ Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.” Luke x. 3—9.
- 221 Woe unto those cities who do not receive you, for they who despise you despise me and Him that sent me.—“ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell [Hades, see *note* to sect. 112]. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.” Luke x. 10—16.
- 222 The Seventy return: rejoice at their power over the demon world.—At length the seventy returned with joy, saying, “ Lord, even the devils are subject unto us through thy name.” Jesus replied, “ I beheld Satan as

* The mission of the Seventy only recorded by Luke.—The sending out of the seventy disciples stands in immediate connexion with the special object of Luke's Gospel. Matthew and Mark, who wrote merely for Jews, record only the mission of the *twelve*, (sect. 143,) who were sent to the *twelve* tribes of Israel. Luke, who wrote for the sake of the heathen Gentiles, narrates the sending forth of the *seventy*, to indicate that the gospel was to be preached to the heathen nations, as the Jews of that day calculated that there were seventy distinct nations of the earth; and in the following discourse he omits all ideas that might bring to mind Jewish particularism, such as are mentioned at sect. 143.

lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven." Luke x. 17—20.

Jesus rejoices before the Father, and with his disciples.—In that hour Jesus rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight. All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal him." He then turned to his disciples, and said privately, "Blessed are the eyes which see the things that ye see : for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them." Luke x. 21—24.

Answers the inquiry of a lawyer concerning eternal life.—A certain lawyer now stood up and tempted our Lord, saying, "Master, what shall I do to inherit eternal life ?" Jesus said, "What is written in the law ?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind : and thy neighbour as thyself." Then said Jesus, "Thou hast answered rightly : this do, and thou shalt live [i. e. have eternal life]."
But the lawyer, wishing to justify himself, said, "Who is my neighbour ?" to which Jesus replied by the following parable. Luke x. 25—29.

Parable of the good Samaritan.—"A certain man went from Jerusalem to Jericho, about 20 miles distant, and fell among thieves, who after stripping and wounding him, left him half dead. A priest then came that way, but seeing the wounded man, passed by on the other side. A Levite also came, and followed the example of the priest. At length a Samaritan came by, and had compassion, and poured oil and wine into his wounds,

and bound them up, and placing him on his own beast, took him to an inn, and on leaving next morning, gave the host two pence [1s. 3d.] and said, Take care of the wounded man, and whatsoever thou spendest more, I will repay thee when I come again. Which now of these three was neighbour unto him who fell among thieves?" The lawyer replied, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise!"* Luke x. 30—37.

226

4th Circuit
of Galilee.

Jesus is entertained by Martha, and commends the choice of Mary.—After this our Lord entered a certain village, † and was entertained by a woman named Martha, who was cumbered with much serving, whilst her sister Mary sat at the feet of Jesus and heard his word. Martha complained to him that her sister did not assist her, but Jesus said to her, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke x. 38—42.

227

Prescribes to his disciples a form of prayer.—Once

* **Exposition of the Parable of the good Samaritan.**—By this parable our Lord shows to the lawyer that there are no limits to the duties of love, and exhibits in a striking light the pure spirit of the gospel, which taught men to love all men, even their enemies. Jews and Samaritans indulged in the bitterest enmity to each other. The Jew cursed the Samaritan publicly in his synagogue; prayed that he might have no portion in the resurrection of life; proclaimed that his testimony was nought and might not be received; that he who entertained a Samaritan in his house was laying up judgments for his children, and that to eat a morsel of his fare was as eating swine's flesh; and in general a Jew would rather suffer any need than be beholden to the Samaritan for the smallest office of charity. The Samaritan was not behindhand in cursing, nor yet in active demonstrations of enmity and ill will, since the time he had impeded the rebuilding of the Temple under Nehemiah. Josephus also says that they not only refused hospitality to the Jews who were going up to the feasts at Jerusalem, but sometimes fell upon and murdered many; and once a Samaritan entered Jerusalem secretly and polluted the whole Temple by scattering human bones in it. But the true spirit of love made this Samaritan a neighbour.

† **Bethany in Galilee.**—Greswell, whose Harmony is followed in the present work, maintains that this village was not Bethany near Jerusalem, but an obscure place in Galilee, through which our Lord was now making a circuit.

when our Lord at a certain place had ceased praying, his disciples requested him to teach them to pray as John had taught his disciples. Accordingly our Lord prescribed to them a similar form to that which he had dictated in his Sermon on the Mount, (sect. 77,) viz. "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil." Luke xi. 1—4.

Discourse on Prayer.

Continual prayer to your heavenly Father will always be answered.—Our Lord then said to his disciples, " Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; for a friend of mine in his journey is come to me, and I have nothing to set before him ? And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? Or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ? " Luke xi. 5—13.

Jesus cures a demoniac : Pharisees ascribe the miracle to Satan.—Our Lord now cured a demoniac who was dumb, and the Pharisees again ascribed the miracle to the interposition of Beelzebub, but he made a similar reply to that on the former occasion (sect. 118). A woman who was present then said, " Blessed is the womb that bare thee and the paps which thou hast sucked." He replied, " Yea, rather blessed are they that hear the word of God and keep it." He then declared that the present generation should have no sign but that of Jonas. (Comp. sect. 121, 167.) Our Lord then continued— Luke xi. 14—32.

Discourse on Spiritual Light.

- 230 **Keep thine eye single, that thy body may be full of light.**—“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, [i. e. free from worldly-mindedness,] thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.” Luke xi. 33—36.

- 231 **Jesus dines with a Pharisee with unwashed hands.**—A Pharisee now besought our Lord to enter his house, and Jesus accordingly sat down to dinner, but without washing his hands (comp. sect. 161, *note*); and the Pharisee marvelled. Luke xi. 37, 38.

Discourse against the Hypocrisy and carnal Righteousness of the Pharisees.

- 232 **Woe unto you who make clean only the outside of the platter.**—Our Lord now said, “Ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is *without* make that which is *within* also? But rather give alms of such things as ye have; and, behold, all things are clean unto you [i. e. charity according to your means will sanctify your possessions more than ceremonial washings].” Luke xi. 39—41.

- 233 **Woe unto you who tithe mint and rue, but love not God.**—“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.” Luke xi. 42.

- 234 **Woe unto you who love uppermost seats in synagogues.**—“Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves [overgrown with grass and herbs] which appear not, and the men that walk over them are not aware of them.”* Luke xi. 43, 44.

- 235 **Woe unto you, lawyers, who lade men with burdens, build sepulchres of the prophets, but take away the key of knowledge.**—A lawyer now said, “Master, thy sayings reproach us also.” Then

* **Pharisees likened to graves.**—According to the Levitical law, contact with the dead was defilement. Scribes and Pharisees were therefore like overgrown graves, with specious outsides, but with hearts defiled, and defiling others.

Jesus said, “Woe unto you, also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: from the blood of Abel unto the blood of Zacharias, which perished between the altar and the Temple: * verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge [by which the kingdom of God should be opened to men]; ye entered not in yourselves, and them that were entering in ye hindered.” Luke xi. 46—52.

Pharisees and Scribes try to provoke Jesus: a large multitude assemble.—The scribes and Pharisees now began to urge our Lord vehemently, and tried to provoke him to say things of which they might accuse him. Meantime an innumerable multitude had gathered together, insomuch that they trod upon each other, and Jesus then delivered a discourse, first to his disciples, and then to the people. Luke xi. 53, 54; xii. 1.

Discourse to the Disciples and People.

Beware of hypocrisy—the leaven of the Pharisees.—“Beware 237 ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.” Luke xii. 1—3.

Fear not them who kill the body.—“And I say unto you, my 238 friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” Luke xii. 4—7.

* Zechariah the son of Jehoiada.—Zacharias, or Zechariah, was the son of Jehoiada the priest, and was stoned at the command of Joash, king of Judah, for having rebuked his idolatry. 2 Chron. xxiv. 20—22.

- 239 **Keep boldly to your faith in me.**—“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven him.” Luke xii. 8—10.
- 240 **Take no thought what ye shall say.**—“And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.” Luke xii. 11, 12.
- 241 **Beware of covetousness.**—And one of the company said unto him, “Master, speak to my brother that he divide the inheritance with me.” Jesus replied, “Man, who made me a judge or a divider over you?” And he said to the people, “Take heed, and beware of covetousness; for a man’s life consisteth not in the abundance of the things which he possesseth.” And he spake a parable. Luke xii. 13—15.
- 242 **Parable of the rich man who laid up treasure for himself, and not for God.**—“The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.” Luke xii. 16—21.
- 243 **Be not over careful of earthly things.**—Then our Lord said to his disciples, “Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap: which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, nor what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.” Luke xii. 22—30.
- 244 **Lay up for yourselves treasures in heaven.**—“But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father’s good pleasure

to give you the kingdom. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke xii. 31—34.

Be ready for the coming of the Son of man.—“Let your loins be 245 girded about, and your lights burning : and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.” Luke xii. 35—40.

Blessed are those ministers of Christ who are prepared for their master's coming.—Then Peter said unto him, “Lord, speakest thou this parable unto us [only], or even to all ?” Jesus replied, “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season ? Blessed is that servant [minister], whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.” Luke xii. 41—48.

I am not come to bring peace, but variance.—“I am come to 247 send fire on the earth [to publish that doctrine that will cause heats and contentions] ; and what will I, if it be already kindled ? But I have a baptism to be baptized with [i. e. a death to suffer] ; and how am I straitened till it be accomplished ! Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division : for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.” (Sect. 147.) Luke xii. 49—53.

- 248 **Ye can discern the face of the sky, but not that of this time.**—And he said also to the people, “When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?” (Compare sect. 167.) Luke xii. 54—57.
- 249 **As you would seek to be reconciled with your adversary in a legal action, so by repentance reconcile yourselves to God.**—“When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.” (Sect. 70, 184, 273.) Luke xii. 58, 59.
- 250 **The Galileans slain by Pilate were not greater sinners than others: unless ye repent ye will likewise perish.**—Some of those who were present now told our Lord of the Galileans whose blood Pilate had mingled with their sacrifices.* Jesus answered, “Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?† I tell you, Nay: but, except ye repent, ye shall all likewise perish.” Luke xiii. 1—5.
- 251 **Parable of the Fig-tree.**—Jesus also spoke this parable: “A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And the dresser answered, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.”‡ Luke xiii. 6—9.

* **Pilate's slaughter of the Galileans.**—Of the fact here mentioned nothing historically is known. Amidst the numberless cruelties which the Romans inflicted on the Jews, the massacre of a few nameless Galileans disappeared like a drop in the sea. That God should permit the death of the offerers at the moment of sacrifice appeared to betoken some frightful guilt on their part; but the germ of such acts lay dormant in all hearts, and of this the Saviour wished to make his hearers aware.

† These two calamities seem to be adduced as slight foretastes of the doom prepared for the whole rebellious nation.

‡ **Exposition of the parable of the Fig-tree.**—The discourse of Jesus, thus strong in its reproof, is closed by a parable, in which the merciful Son of man brings the side of grace prominently into view. He appears as the advocate of men before the righteousness

Jesus heals a woman in the synagogue on the sabbath: justifies his act to the Ruler.—As our Lord was teaching in one of the synagogues on the sabbath, he laid his hands on a woman who had been bowed down by a spirit of infirmity for 18 years ; and she was immediately made straight, and glorified God. Then the ruler of the synagogue * indignantly said to the people, “There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.” Jesus replied, “Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ?” And all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him. Luke xiii. 10—17.

The kingdom of heaven is like leaven or a grain of mustard seed.—Our Lord here again declared that the kingdom of heaven was like a grain of mustard seed, and the leaven which a woman had hid in three measures of meal. Luke xiii. 18—21. Comp. sect. 128, 129.

Jesus asked, “Are there few to be saved?”—Our Lord now went through the cities and villages, teaching, and journeying toward Jerusalem ; and on his way, a person said to him, “Lord, are there few that be saved ?” Jesus replied as follows. Luke xiii. 22, 23.

Our Lord's Discourse in reply.

Strive yourselves to obtain salvation.—“Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen

of our heavenly Father, and he procures for them space for repentance. This idea of God’s final sentence being declared, that time may be left for men to turn, runs throughout all Scripture. Before the Flood there was appointed a space of 120 years (Gen. vi. 3) ; Abraham prays in behalf of Sodom (Gen. xviii. 24, *seq.*) ; the destruction of Jerusalem did not follow till 40 years after the ascension of our Lord ; and the suffering of Christ is delayed through the long-suffering of God (2 Pet. iii. 9).

* See note to sect. 139, for description of rulers of synagogues.

up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us ; and he shall answer and say unto you, I know you not whence ye are : then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.” Luke xiii. 24—30.

- 256 Jesus warned by the Pharisees to leave the territories of Herod Antipas.**—The same day, certain Pharisees came to him, and said, “Get thee out, and depart hence, for Herod [ANTIPAS, *Tetrarch of Galilee and Peræa*, see Table at p. 17] will kill thee.” Luke xiii. 31.

Our Lord's Discourse in reply.

- 257 For a time I must walk and work, and no power can touch me.**—Then our Lord said to them, “Go ye, and tell that fox, [Herod Antipas,] Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected [i. e. have suffered death]. Nevertheless I must walk to-day, and to-morrow, and the day following:” for it cannot be that a prophet perish out of Jerusalem.” Luke xiii. 32, 33.
- 258 O Jerusalem, your house is left desolate.**—“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! Behold, your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord ! ” Luke xiii. 34, 35.
- 259 Jesus in the house of a Pharisee heals a man of the dropsy on the sabbath.**—On the sabbath day our Lord went into the house of one of the chief Pharisees to eat bread, and the Pharisee watched him. A man was present who had the dropsy, and Jesus said to the lawyers and Pharisees, “Is it lawful to heal on the sabbath day ?”

* To-day, to-morrow, and the day following.—This expression “to-day, to-morrow, and the day following,” seems to be a symbolic description of the whole public ministry of Jesus, which is, in point of time, exactly measured off, and which no power could shorten.

but they held their peace. He then healed the dropsical man, and said to those around, “Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?” But they could not answer him. Luke xiv. 1—6.

Discourse in the Pharisee's house, on Humility.

Take the lowest room [seat] at a feast.—Our Lord now saw 260 the guests striving for precedence, by choosing out the chief rooms, [seats,] and put forth a parable, saying, “When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Luke xiv. 7—11.

Invite the poor, lame, maimed, and blind to thy feast.—Our 261 Lord then said to the host who had invited him, “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” Luke xiv. 12—14.

Parable of the Great Supper.—Then one of the guests said, 262 “Blessed is he that shall eat bread in the kingdom of God.” Jesus then spoke this parable. “A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” Luke xiv. 15—24.

263 Jesus continues his 4th Circuit of Galilee.—After this, our Lord appears to have pursued his journey, and great multitudes followed him, and he turned and spoke to them as follows. Luke xiv. 25.

Discourse to the multitude on Discipleship.

264 Whosoever does not forsake all and follow me, cannot be my disciple.—“ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

“ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land; nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.” Luke xiv. 26—35.

265 Our Lord eats with publicans and sinners.—Publicans and sinners now drew near to hear Jesus, and the Pharisees and scribes murmured, saying, “ This man receiveth sinners, and eateth with them.” Luke xv. 1, 2.

Discourse to the Pharisees on Repentance.

266 Parables of the Hundred Sheep and Ten Pieces of Silver: more joy over one repentant sinner than over 99 righteous.—Our Lord then spoke this parable. “ What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neigh-

hours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke xv. 3—10.

Parable of the Prodigal Son.—"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that faileth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."* Luke xv. 11—32.

* **Exposition of the Parable of the Prodigal Son.**—In the great primary application of this parable, there have always been two different views in the church. Some have supposed that the two sons represented the Jew and Gentile, and saw in the younger son's departure from his father's house, the history of the great apostasy

Discourse to the disciples

268 Parable of the Unjust Steward.—After this, our Lord said to his disciples, “There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.* Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely [i. e. prudently]: for the children of this world are in their generation wiser [in worldly things] than the children of light [in heavenly things].” Luke xvi. 1—8.

269 As the steward obtained a home on earth, so do ye obtain a place in heaven.—“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may

of the Gentile world; and in his return, the reception of the Gentiles into the privileges of the new covenant; whilst they beheld in the elder brother a lively type of the narrow-hearted, self-extolling Jews, who grudged that the “sinners of the Gentiles” should be admitted to the same privileges as themselves, and who, on this account, would not “*go in.*” Others, again, have seen in the younger son a pattern of all those who, whether Jews or Gentiles, whether in that old dispensation which was then drawing to an end, or brought up in the bosom of the Christian church, have widely departed from God; and, after having tasted the misery which follows upon all departures from him, have by his grace been brought back to him, as to the one source of blessedness and life; while in the elder brother they have seen either a narrow form of real righteousness, or, accepting his words to be only his own account of himself, of Pharisaical self-righteousness, one righteous in his own sight, not in the Lord's. Conf. Trench.

* **Explanation of the Parable of the Unjust Steward.**—It is probable that the rich man had a large estate, and sold the proceeds, oil, wheat, &c., to merchants and factors on credit, who gave a bill or note stating the quantity they had received, and thus acknowledging the amount they stood indebted. Therefore the steward said, “Take thy bill,” or, “Take *back* thy bill,” and alter the amount for which you had previously acknowledged yourself to be responsible.

receive you into everlasting habitations.* He that is faithful in that which is least [i. e. in managing his earthly possessions] is faithful also in much [i. e. in heavenly things]: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, [in the disposal of your worldly wealth,] who will commit to your trust the true riches [of the kingdom of heaven]? And if ye have not been faithful in that which is another man's, who shall give you that which is your own [i. e. belongs to you as heirs of the kingdom]?

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, [i. e. you must make your wealth subservient to God; the true child of God applies his earthly wealth to his service; you cannot serve God as Master, and worship wealth]." Luke xvi. 9—13.

The hypocrisy of the Pharisees reproved.—The Pharisees, who were covetous, heard all these things; and derided our Lord. But he said,

"Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

* **Mammon of unrighteousness.**—In order to understand the full meaning of this passage it will be necessary to observe, 1st, That mammon signifies merely treasures or riches. 2nd, That *ἀδικία*, which is here translated *unrighteousness*, signifies also *delusion*, *deceit*, etc. 3rd, That the phrase, *when ye fail*, is, literally, *when ye die*. 4th, That the phrase, *make to yourselves friends of the mammon*, etc., is equivalent to *make the mammon*, etc., *friendly to you*, or *subservient to your interests*. 5th, That the deceitful mammon of the world is here employed in antithesis to the true mammon, or true riches of the kingdom of heaven, mentioned in the next verse but one. The complete sense of the whole passage would therefore be thus: "Ye are stewards; to you is committed the care of the deceitful riches of the world; employ these riches well, both for your own good on earth and to the glory of God, that when ye die ye may be received into everlasting habitations. For he that is faithful in earthly things will be faithful also in heavenly things, and if ye have not been faithful in the disposition of the deceitful riches of the world, who will commit to your trust the true riches of the kingdom of heaven? And whilst ye thus strive after attaining an everlasting abode in heaven, take example by the unjust steward, who employed such forethought, sagacity, and diligence in seeking to attain merely a temporary habitation on earth."

"Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marrieth her that is put away from her husband committeth adultery." Luke xvi. 14—18.

27. **Parable of the rich man and Lazarus.**—"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus,* which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-

* **Exposition of the Parable of the Rich Man and Lazarus.**—This parable of the "Rich Man and Lazarus" seems to contain a reference to the preceding one of the "Unjust Steward." In the latter parable, and in the lesson to be learnt from it, is shown how a man may free himself from mammon; in the present one an example is given of a rich man who applies his possessions merely to his own enjoyment. Dives is represented not as vicious, but as worldly-minded. Lazarus, on the other hand, is brought before us as a person of whom the rich man might have made use for the promotion of his heavenly interests. Here also there is beneficence, warm-hearted love for the brethren, once more enjoined. This parable is also designed to set forth the vanity of the confidence in their natural descent which was cherished by all the Pharisees. In the conversation between the rich man and Abraham, it is distinctly understood that the former, being an Israelite, considers Abraham as his natural helper and protector. Abraham refers him to Moses and the prophets, and condemns him through these. The *jus talionis*, which served as a basis to the whole of the New Testament, is brought forward by Abraham in order to convince him of the justice of his sufferings. Moses, on whom the Pharisees rested their hopes, is thus brought forward to pronounce their condemnation (see sect. 100). John v. 45—47. The parable, however, does not conclude at this point; the rich man still, though abandoning himself to his own fate, appeals from righteousness to mercy, and asks that Lazarus should be sent to his brethren. Abraham, however, leaves them also to Moses and the prophets. It is here to be remarked, that what Abraham refuses, God in Christ has performed; so that in this parable we have at once a representation of the essential nature of the law, and also an intimation that one was required which should go beyond it. In this respect we may see in Lazarus, whose resurrection the rich man longs for, a type of Christ, in whose resurrection the object of his prayer was actually effected.

time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him [Lazarus] to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke xvi. 19—31.

Woe against those who seduce the little ones [regenerate] from the faith.—Then said Jesus unto his disciples, "It is impossible but that offences will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Sect. 181. Luke xvii. 1, 2.

Forgive thy brother [fellow believer] though he trespass.—Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." (Comp. sect. 184.) Luke xvii. 3, 4.

If ye had faith ye might work miracles.—Then said the apostles, "Lord, increase our faith." And the Lord said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke xvii. 5—10.

Jesus heals Ten Lepers.—As our Lord went to Jerusalem he passed through the midst of Samaria and Galilee, and when he was entering a village, ten lepers met him afar off, and said, "Jesus, Master, have mercy on us!" Our Lord replied, "Go, show yourselves unto the priests!" And as they went they were cleansed; and one of them, seeing he was healed, returned, and glorified God with a loud voice, and threw himself at the feet of Jesus and gave him thanks; and he was a Samaritan.

Then said our Lord, “Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.” And he said unto the man, “Arise, go thy way: thy faith hath made thee whole.” * Luke xvii. 11—19.

- 276 <sup>Peræa,
east of the
Jordan.</sup> Leaves Galilee for Peræa.—After our Lord had finished these sayings, he left Galilee, and went to Peræa, east of Judæa and of the Jordan, and was followed by great multitudes, whom he taught and healed. Matt. xix. 1, 2; Mark x. 1.

- 277 Pharisees ask when the kingdom of God shall come.—Our Lord was now asked by the Pharisees when the kingdom of God should come, and he delivered the following discourse to them and his disciples. Luke xvii. 20.

Discourse on the coming of the Kingdom of God.

- 278 The kingdom of God is spiritual, and cometh not with outward show.—“The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” Luke xvii. 20, 21.

- 279 It will be preceded by suffering.—And Jesus said to the disciples, “The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.” Luke xvii. 22—25.

- 280 Unbelievers will then be punished, as they were in the days of Noah and Lot.—“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same

* The Samaritan leper thankful and believing.—Only in the Gospel of St. Luke, the Gospel for the heathen, this narrative has a special importance for this reason, that the single grateful leper, who forms a contrast to the nine ungrateful, was a Samaritan. Thus was set forth the fact that the Gentiles, of whom the Samaritans may be said to have formed a part, were not excluded by the Saviour from the kingdom of God, but were called in some respects before the Jews.

day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii. 26—30.

The kingdom of God will come suddenly, and few will be able to 281 stand its trial.—"In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." And they answered and said unto him, "Where, Lord?" And he said unto them, "Wheresoever the body is, thither will the eagles be gathered together [i. e. wherever men are cold in unbelief, there will the eagles of the Roman legions, which are here typical of the judgments of God, be gathered together. Sect. 338]." Luke xvii. 31—37.

Pray always: Parable of the Unjust Judge.—Our Lord now 282 spoke a parable to this end, that men ought always to pray, and not to faint; saying, "There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" * Luke xviii. 1—9.

Be not self-righteous, nor despise repentant sinners: Parable of 283 the Pharisee and Publican.—And Jesus spake this parable unto

* Exposition of the Parable of the Unjust Judge.—This "widow" represents the church under persecution; not only, however, the church at large, but also any single soul in conflict with the powers of darkness and of the world. The "adversary" is the prince of the darkness of this world, the head of all the powers which are arranged against the manifestation of the kingdom of God either in a single soul, or in the whole world. The strength of the parable is in the placing of God so markedly in contrast with the unjust judge; if the widow was heard by the latter, how much more surely shall suffering believers be heard by God! But it is also part of the teaching here, that God often *seems* to man to be acting as this unjust judge, and to be turning a deaf ear to the prayers of his people; and it includes an assurance that God will not leave his people in affliction longer than is needful, but will deliver them at the instant that patience has had its perfect work.

certain which trusted in themselves that they were righteous, and despised others : " Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted." * Luke xviii. 9—14.

- 284 Jesus replies to a question of the Pharisees concerning divorce.—The Pharisees came to Jesus, tempting him, saying, " Is it lawful for a man to put away his wife for every cause ? " * Jesus replied, " Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ? Wherefore they are no more twain, but one flesh. What therefore

* **Exposition of the Parable of the Pharisee and Publican.**—The last parable was to teach us that prayer must be earnest and persevering ; the present one teaches us that it must also be humble. Some have supposed that the parable also sets forth the rejection of the Jews as represented by the Pharisee, and the acceptance of the Gentiles as represented by the publican. But the introductory words are opposed to this view. Our Lord had seen in some of his disciples displays of spiritual pride, of self-exaltation, accompanied, as they always will be, with contempt for others, and his aim was to cure this fault ; and he therefore significantly concludes the parable by bringing forward the ruinous consequences of pride, and blessed results of humility, and no hint is given in the context that the relations of Jew and Gentile are now before him.

+ **Opinions of the schools of Schammai and Hillel on Divorce.**—This question refers to the exposition, so much contested amongst the Rabbins, of the words in Deut. xxiv. 1, in which Moses, in cases of divorce, commands the making out of a bill of divorce. The school of Hillel explained the words as meaning, that when a husband was displeased with anything in his wife, he might give her up. The school of Schammai considered, that a husband could only divorce his wife when she had committed something scandalous or dishonourable. In this question of the Pharisees is therefore expressed that exposition of the Mosaic law which agrees with the opinions of Hillel's followers, and it is so put as to request our Lord's opinion on the correctness of *that view*. The lawfulness of divorce itself is evidently taken for granted.

God hath joined together, let not man put asunder." Then said the Pharisees, "Why did Moses then command to give a writing of divorce, and to put her away?" Jesus replied, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." [Mark gives this last observation, as if it had been made to the disciples only.] Matt. xix. 3—9; Mark x. 2—9.

Discourses to his disciples on the same question.— 285
 In the house the disciples said to Jesus, "If the case of the man be so with his wife, it is not good to marry." But Jesus replied, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."* Matt. xix. 10—12; Mark x. 10—12.

Reproves them for preventing little children from coming to him.— 286
 Little children were now brought to our Lord that he might lay his hands upon them and pray, but his disciples rebuked those that brought them. Jesus was then displeased with his disciples, and said to them, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." And he took the children in his arms, and laid his hands upon them, and blessed them, and departed

* **Eunuchs.**—The best commentary on this passage will be found in 1 Cor. vii. Our Lord appears to say here that there is a holy state in which man may continue as a eunuch, (although eunuchs are from of old the most despised of men,) but it is not for every individual to attempt it. It is only when man for the sake of God refrains from marriage, that a blessing rests on it—he gives up the prospect of earthly posterity that he may have spiritual children.

thence. Matt. xix. 3—15 ; Mark x. 13—16 ; Luke xviii. 15—17.

- 287 Tells a Ruler to sell all he has, that he may inherit eternal life.—On the way a certain ruler ran to Jesus, and kneeling said to him, “Good Master, what shall I do to inherit eternal life ?” Jesus replied, “Why callest thou me good ? there is none good but one, that is, God : but if thou wilt enter into life, keep the commandments.” The ruler asked, “Which ?” Jesus said, “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself.” The young man replied, “All these things have I kept from my youth up : what lack I yet ?” Then Jesus beholding him loved him, and said unto him, “One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me.” But when the young man heard that saying, he went away sorrowful : for he had great possessions. Matt. xix. 16—22 ; Mark x. 17—22 ; Luke xviii. 18—23.

Discourse to his disciples on Riches.

- 288 Rich men will hardly enter into the kingdom of God.—Jesus now looked round, and said to his disciples, “How hardly shall they that have riches enter into the kingdom of God !” The disciples were astonished at his words. But Jesus answered again, and said, “Children, how hard is it for them that trust in riches to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” The disciples were now astonished out of measure, and said amongst themselves, “Who then can be saved ?” Jesus looked at them and said, “With men this is impossible, but with God all things are possible.” Matt. xix. 23—26 ; Mark x. 23—27 ; Luke xviii. 24—27.

- 289 All who leave relations and riches for the gospel's sake shall receive an hundredfold, and inherit eternal life.—Then said Peter, “Behold, we have forsaken all and followed thee ; what shall we have therefore ?” Jesus said, “Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall

receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last, first." Matt. xix. 27—30; Matt. x. 28—31; Luke xviii. 28—30.

Parable of the Labourers in the Vineyard.—"For the kingdom 296 of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place. And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."* Matt. xx. 1—16.

* **Exposition of the Parable of the Labourers in the Vineyard.**—Whilst this parable refers to some extent to the relationship in which the Gentiles, as being called at a later period into the kingdom of God, stood to the Jews, who were the first called, it seems primarily to have been a solemn warning to the apostles, and through them to all believers—a warning of what *might* be, rather than a prophecy of what *should* be—that however long continued their work, and abundant their labours, yet if they had not charity to their brethren, and humility before God, they were nothing; that pride and self-complacent estimation of their work would spoil the work, however great it might be, since that work stands only in humility; and from first they would fall to last. Its immediate object may also have been to teach the apostles that their earlier calling did not *of itself* confer on them any peculiar prerogative; and that those faithful labourers in the kingdom of God who were

- 291 Journey from Peræa towards Jerusalem. Jesus enters Judæa: 3rd Prediction of his sufferings and death.—Jesus and his disciples now went towards Jerusalem, and the latter were amazed, and were afraid as they followed him. And he took the twelve apart and began to tell them what should happen to him, (sect. 171, 176,) saying, “Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. And the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and he shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and crucify him: and the third day he shall rise again.” But the twelve understood none of these things, and this saying was hid from them. Matt. xx. 17—19; Mark x. 32—34; Luke xviii. 31—34.
- 292 Salome begs that her sons, James and John, may sit on his right and on his left in his kingdom.—James and John, the sons of Zebedee, now came to Jesus with their mother Salome, and the latter said to him, “Grant that one of my sons may sit on thy right hand and the other on the left in thy kingdom.” But Jesus said unto them, “Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?” And they replied, “We can.” And Jesus said unto them, “Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared of my Father.” The other ten disciples were now much displeased with James and John; but Jesus called them to him and said, “Ye know that the princes of the Gentiles exercise dominion over them, and their great ones exercise authority over them. But it shall not be so among you; but whosoever will be great among

called at a later period might be placed by Divine grace on an equal footing. It is also to some extent applicable to those who have been called at different periods of life, and to those who live at successive periods in the history of the Church.

you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 20—28 ; Mark x. 35—45.

Approaches Jericho. Heals a blind man.

Jericho.

293

—When our Lord had come nigh unto Jericho, a blind man sat by the way side begging, and hearing the multitude passing, asked what it meant. He was then told that Jesus of Nazareth was passing, and he cried, saying, "Jesus, thou Son of David, have mercy on me !" Some of the crowd rebuked him, but he only cried the more ; and our Lord stopped, and commanding him to be brought, said, "What wilt thou that I shall do unto thee ?" The blind man replied, "Lord, that I may receive my sight." Then Jesus said, "Receive thy sight ! thy faith hath saved thee." And he immediately received his sight, and followed Jesus, glorifying God : and all the people, when they saw it, gave praise unto God. Luke xviii. 35—43.

Passes through Jericho. Heals two blind men.

294

Jesus then entered and passed through Jericho, and as he left it, followed by his disciples and a great multitude, blind Bartimeus, the son of Timeus, [Matthew says, two blind men,*] sat by the way side begging. When Bartimeus heard that it was Jesus of Nazareth, he cried, "Jesus, thou Son of David, have mercy on me." The multitude charged him to hold his peace, but Jesus sent for him, and asked him what he would have. He said, "Lord, that I might receive my sight." Jesus then said, "Go thy way, thy faith hath made thee whole ;" and he

* Variations in the account of the healing of the blind men at Jericho.—Luke, in the previous section, relates the healing of *one* blind man as our Lord *approached* Jericho ; in the present section Matthew and Mark narrate a similar miracle as our Lord *left* Jericho, but Matthew says he healed *two* blind men, and Mark, that he healed *one* only, whose name, *Bartimeus*, he mentions. These immaterial differences show the genuine historical character of the Gospels, and so far from detracting in a higher point of view, they exalt it. Their agreement in every little trait would have been the surest means of awakening suspicion.

immediately received his sight and followed him. Matt. xx. 29—34; Mark x. 46—52.

295 Visits Zaccheus.—Zaccheus, a rich man who was chief amongst the publicans, (sect. 29, *note*,) now sought to see Jesus, but could not for the press, as he was small in stature ; and he accordingly climbed on a sycamore tree in the way Jesus was to pass. When our Lord approached, he said to Zaccheus, “ Make haste and come down, for to-day I must abide at thy house.” Zaccheus then hastily descended, and received Jesus joyfully, but the multitude murmured that our Lord should be guest with a man that was a sinner. Then Zaccheus stood and said to Jesus, “ Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him four-fold.” Then Jesus said, “ This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.” Luke xix. 2—10.

296 Discourses on the mysteries of the kingdom of God.
—Our Lord now spoke a parable to the people, because he was approaching Jerusalem, and because they thought that the kingdom of God should immediately appear. Luke xix. 11.

297 Parable of the Nobleman and the Pounds.—“ A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy [i. e. employ them] till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin : for I feared thee, because thou art an austere man : thou takest up that thou layest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : wherefore

then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” * Luke xix. 12—27.

298

Passover approaches: Jesus goes to Bethany 6 days before the feast.—The Bethany and Jerusalem.
Passover was now approaching, and many of the Jews went up to Jerusalem to purify themselves for the feast. (2 Chron. xxx. 17—19.) Here they sought for Jesus, and spoke amongst themselves in the Temple, whether he was likely to come to the feast ; for the Chief Priests and Pharisees [i. e. the Sanhedrim] had ordered that if any man knew where Jesus was he should make

* **Exposition of the Parable of the Nobleman and the Pounds.**—The circumstance which forms the groundwork of this parable was not of unfrequent occurrence in the history of the Roman empire. Herod the Great had fled to Rome and obtained the kingdom of the Jews from the Triumvirate, and in the same manner his son Archelaus had to wait personally upon the emperor Augustus, before he inherited the dominions left him by his father. That he who thus sought and obtained a kingdom should be well born, “*a nobleman*,” is only what we should naturally expect ; and who was of such noble birth as the eternal and only begotten Son of God ? Our Lord, as the nobleman, went to receive solemn investiture of that earthly kingdom which he had purchased with his blood, and which hereafter he shall return and claim as his own, sitting on the throne of his father David, over his fellow “*citizens*,” the Jews. Before, however, he went he called his ten servants, and delivered them ten pounds, or minas, and said, “ *Occupy, or employ them, until I come.*” This sum was very much smaller than that which, in St. Matthew, (sect. 342,) the man who was travelling into a far country committed to his servants’ keeping, a mina, or pound, being only equal to £4 3s. 4d., whilst a talent was equal to £243 15s. But the parable of the Talents was spoken to the apostles, who received infinitely larger gifts from Christ than the disciples generally, to whom the present parable of the Pounds was addressed. At his return, “*the nobleman*” distributed rewards and praises to those who had been faithful during his absence, and punishments more or less severe to those who had abused the opportunity ; he then executed vengeance on his enemies, his fellow citizens, who had openly cast off allegiance to him, and denied that they belonged to his house at all. Compare also this parable to that of the Talents, and the note, sect 342.

it known, that our Lord might be taken. Six days before the Passover Jesus went to Bethany, where Lazarus resided, whom he had raised from the dead. (Sect. 216.) Luke xix. 28 ; John xi. 55—57 ; xii. 1.

299 **Sups in the house of Simon: is anointed by Mary, and rebukes Judas Iscariot.**—At Bethany Jesus was entertained at the house of Simon a leper, and Martha served, but Lazarus sat at the table amongst the guests. Then Mary took a pound of ointment of spikenard* very precious, in an alabaster box, and poured it on the head of our Lord, and anointed his feet and wiped them with her hair, and the house was filled with the odour of the ointment. The disciples were indignant, and said within themselves, “Why was this waste made?” And Judas Iscariot, Simon’s son, who should betray him, said, “Why was not this ointment sold for 300 pence [*denarii* = £9 7s. 6d.] and given to the poor?” This he said, not because he cared for the poor, but because he was a thief and carried the bag. Then Jesus said, “Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come beforehand to anoint my body for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” Compare sect. 114. Matt. xxvi. 6—13; Mark xiv. 3—9; John xii. 2—8.

VI. *Passion Week, during which our Lord resides at Bethany, but visits Jerusalem.*

300

PASSION WEEK.

1st Day.

Sunday,

March 31,

A. D. 30.

The Jews resort to Jesus at Bethany.—

Many of the Jews now, knowing that Jesus was at Bethany, came to see him, and also Lazarus whom he had raised from the dead. But the Chief Priests [Sanhedrim] con-

* Spikenard was a plant belonging to the order of *Gramina*: the best sort came from India. The *unguentum nardium* was used at baths and feasts as a favourite perfume. From a passage in

sulted how they might put Lazarus to death, as through him the people believed on Jesus. John xii. 9—11.

Jesus goes in procession from Bethany to Jerusalem.

Next day many of the people who had come to the feast, hearing that

2nd Day.
Monday,
April 1.

301

Jesus was also coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord." John xii. 12, 13. And when Jesus had come to Bethphage at the Mount of Olives, he sent two of his disciples forward, saying, "Go your way into the village over against you, and ye shall find an ass tied, and a colt with her, whereon never man sat, loose them and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he (the man) shall send them." All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass. Zech. ix. 9.* And the two disciples went and found the colt tied by the door without, in a place where two ways met, and they loosed him. Those who stood there asked the reason, but the disciples replied "even as Jesus had commanded," and brought the colt [Matthew says, and the ass also] to Jesus, and cast their garments upon the colt, and our Lord sat upon it. Matt. xxi. 1—7; Mark xi. 1—7; Luke xix. 29—35; John xii. 14. These

Horace it appears that this ointment was so valuable among the Romans, that as much as could be contained in a small box of precious stone was considered as a sort of equivalent for a large vessel of wine, and a proper quota for a guest to contribute at an entertainment according to the ancient custom.

* **Variations in the account of the ass.**—Mark, Luke, and John only mention the colt: the two former do not allude to the prophecy at all, and John only quotes a part of it,—"Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt." Matthew gives the prophecy in full as in the text, but does not say the colt had never been previously rode upon, which fact is only mentioned by Mark and Luke. Beasts that had never been used were supposed to possess the character of being pure and unblemished, for which reason they were carefully made use of for sacrifice, Deut. xxi. 3. It thus clearly follows that our Lord rode upon the colt, and that the mother was either left behind or followed.

things understood not the disciples at the first : but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things unto him. The people who were with him when he had raised Lazarus bare record, and it was because of this miracle that the people met him. John xii. 15—18. And a very great multitude spread their garments in the way, and others cut down branches from the trees, and strewed them in the way. Matt. xxi. 8 ; Mark xi. 8 ; Luke xix. 36. And when he approached the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen ; saying, “Blessed be the King that cometh in the name of the Lord : peace in heaven, and glory in the highest.” Some of the Pharisees amongst the multitude now said to him, “Master, rebuke thy disciples !” But Jesus answered, “I tell you that, if these should hold their peace, the stones would immediately cry out.” Luke xix. 37—40. And they that went before, and they that followed, cried, saying, “Hosanna ; Blessed is he that cometh in the name of the Lord : Blessed be the kingdom of our father David, that cometh in the name of the Lord : Hosanna in the highest.” (Ps. cxviii. 26.) Matt. xxi. 9 ; Mark xi. 9, 10.

302 **Weeps over Jerusalem.**—And when Jesus approached and beheld the city, he wept over it, saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.” * Luke xix. 41—44.

* **Cause of Christ’s weeping over Jerusalem.**—In mental vision Jesus beheld that same people who now met him with shouts of joy, opening their ears to the hostile influences of the Pharisees, and by trifling away the opportunity of salvation which had come so near them, preparing for themselves a fearful doom. In the midst of the exulting salutations of the rejoicing multitude he heard the approaching murderous cry of “Crucify him !” and through the

Enters the Temple: heals the sick: the Sanhedrim 303 displeased.—When Jesus entered Jerusalem, all the city was moved, saying, “Who is this?” The multitude replied, “This is Jesus, the prophet of Nazareth in Galilee.” Our Lord then went into the Temple, and the Pharisees said amongst themselves, “Perceive ye how ye prevail nothing? behold, the world is gone after him.” The blind and lame now came to Jesus in the Temple, and he healed them. The Chief Priests and scribes, i. e. the Sanhedrim, seeing the wonderful things he did, and the children crying, “Hosanna to the Son of David,” were sore displeased, and said to him, “Hearest thou what these say?” Jesus replied, “Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?” (Ps. viii. 2.) Matt. xxi. 10, 11; 14—16. Mark xi. 11; John xii. 19.

Discourses to his disciples upon his coming death.— 304
 Certain Greeks, who had come up to worship at the feast, now came to Philip, who was of Bethsaida in Galilee, and said, “Sir, we would see Jesus.” Philip then told Andrew, and the two told Jesus, who answered them, saying, “The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.” John xii. 20—28.

A voice comes from heaven: he discourses to the 305 people of his coming death.—A voice then came from heaven, saying, “I have both glorified it [i. e. thy name]

peaceful repose of Jerusalem, as it lay stretched out before his view, he could see the war-storms which were to roll up towards its walls, the trench the Romans would dig and the fortifications they would erect around the holy city, and the direful horrors which would ensue.

and will glorify it again." The people therefore, that stood by, and heard it, said that it thundered: others said, "An angel spake to him." Jesus answered and said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die. The people answered, "We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." These things spake Jesus, and departed, and did hide himself from them. John xii. 28—36. And when the evening was come, he went unto Bethany with the twelve, and lodged there. Matt. xxi. 17; Mark xi. 11.

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<sup>3rd Day.
Tuesday,
April 2.</sup> **Withers the Fig-tree.**—Next morning, as our Lord returned to Jerusalem, he hungered, and seeing a fig-tree afar off having leaves, he went to it, but found nothing but leaves, for the time of figs was not yet come. Then said Jesus unto it, "Let no fruit grow on thee henceforth for ever;" and presently the fig-tree withered away.* Matt. xxi. 18, 19; Mark xi. 12—14.

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2nd Cleansing of the Temple from the money-changers, etc.—On reaching Jerusalem our Lord went into the Temple and cast out those who sold and bought

* **Note on the withering of the Fig-tree.**—The fruit on fig-trees appears before the leaves. This tree, therefore, vaunted itself to be in advance of all the other trees, and challenged the passer-by to refresh himself with its fruit. Our Lord accepted the challenge, but found that the tree had no more than the others. This was the sin of the Jews. They boasted of their righteousness, but brought forth no fruit. The miracle is also a caution to us not to be barren or unfruitful in the work of the Lord, otherwise, if we have only the show and profession of Christianity, and bring forth only leaves, without producing the fruits of it in holiness of life, we shall be devoted to destruction.

therein ; and he overthrew the tables of the money-changers, and the seats of those who sold doves, (sect. 39, note,) and would not suffer any man to carry any vessel through the Temple. And he taught, saying, " My house shall be called the house of prayer (Isa. lvi. 7) ; but ye have made it a den of thieves." And the Sanhedrim heard of it, and sought to destroy him, but feared the people, who were attentive to hear him. And when evening was come he went out of the city. Matt. xxi. 12, 13 ; Mark xi. 15—19 ; Luke xix. 45—48.

Discourses on the withering of the Fig-tree.—Next morning, as the disciples went again with Jesus to Jerusalem, they passed by the fig-tree, and saw that it was dried up from the roots ; and Peter said to him, " Master, behold, the fig-tree which thou cursedst is withered away." Jesus then said to the disciples, " Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any : that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Matt. xxi. 19—22 ; * Mark xi. 20—26.

4th Day.
Wednesday,
April 3.

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Conversations with the different Jewish Sects.

1ST, WITH A DEPUTATION FROM THE SANHEDRIM.

The Deputation asked by what authority he acted.—On coming to Jerusalem our Lord again entered the Temple, and as he preached

* Variations between Matthew and Mark in relating the withering of the fig-tree.—According to Matthew, the fig-tree withered away almost directly after it had been cursed by our Lord, and he gives the discourse as if it had taken place immediately afterwards, and not on the next day, as Mark relates it. This however must be regarded by no means as an historic error, even on the part of Matthew, but merely an abbreviated form of recording the fact.

the gospel to the people, the chief priests, scribes, and elders [probably a deputation from the Sanhedrim] asked him by what authority he did these things, and who gave him the authority. Jesus answered and said unto them, "I also will ask you one thing, which if ye will tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus and said, "We cannot tell." And he said unto them, "Neither tell I you by what authority I do these things." Matt. xxi. 23—27; Mark xi. 27—33; Luke xx. 1—8.

- 310 **Parable of the Two Sons.**—“But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And the man came to his second son, and said likewise. And the second son answered and said, I go, sir: and went not. Which of those two did the will of the father?” They replied, “The first.” Jesus then said, “Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that they might believe him.”* Matt. xxi. 28—32.
- 311 **Parable of the Vineyard.**†—“A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away

* **Exposition of the Parable of the Two Sons.**—This parable is so plainly connected with the previous section that it carries with it its own interpretation. It points out to the Pharisees in the most striking manner, their insincerity in their trials of the prophets, and to show them that they sought only such as were like themselves, and by no means true messengers of the holy God. It also points out the justice of God in utterly rejecting those who only pretended to be religious, and accepting, in their stead, the Gentiles.

† **Variations in Matthew, Mark, and Luke, in relating the Parable of the Vineyard.**—According to Matthew and Mark, this parable and the next one was addressed to the Pharisaical chief priests and elders, whereas, according to Luke (xx. 9) it was to the people. Meanwhile however Luke observes at the conclusion, that the Pharisees well understood the parable, and were enraged. The difference between the narrators therefore only amounts to this: whilst the parables were spoken in the presence of both parties—the people and the Pharisees—Matthew and Mark exhibit more prominently their reference to the latter, whilst Luke marks chiefly their reference to the former.

empty. And again he sent unto them another servant ; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another ; and him they killed, and many others ; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves ; This is the heir ; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen ? ” They say unto him, “ He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.” * Then said Jesus, “ Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord’s doing, and it is marvellous in our eyes ? (Ps. cxviii. 22, 23.) Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.”

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, who took him for a prophet. Matt. xxi. 33—46 ; Mark xii. 1—12 ; Luke xx. 9—19.

Parable of the Marriage of the King’s Son.—Jesus again spoke 312 to them by parables, and said, “ The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they

* **Exposition of the Parable of the Vineyard.**—This parable of the Vineyard is based on Isaiah v. 1—7. The owner of the vineyard is God ; the husbandmen are the Jews, his chosen and peculiar people ; the servants were Moses and the prophets, who were sent to warn them to give the fruits of a holy and good life. But the Jews persecuted the prophets, and put to death the Son of God ; and being no longer worthy of the Divine grace which they had thus abused, the vineyard was giving to others, that is, the gospel was preached to other nations, the Gentiles.

found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment : and he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”* Matt. xxii. 1—14.

2ND, WITH A DEPUTATION FROM THE PHARISEES AND HERODIANS.

- 313 Tempt Jesus concerning paying tribute to Cæsar.—The Pharisees now met to consult how they might entangle Jesus in his talk, and they sent forth spies from their own number, and from the Herodians, (sect. 103, *note*,) who should feign themselves to be just men and try to take hold of his words, that so they might deliver him unto the power and authority of the governor [i. e. of Pilate, the Roman Procurator of Judæa, see Table at p. 17]. Accordingly they said to Jesus, “ Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ? ”†

* **Exposition of the Parable of the Marriage of the King's Son.**—The king was God himself, who sent forth his servants to preach the gospel to his chosen people the Jews, and bring them to the marriage feast which was to celebrate the union of Christ with his church. But the Jews made light of the gospel, and themselves and city were destroyed by the Roman armies. Then God sent his servants to preach the gospel to the Gentiles, but when the latter came to the feast the king found one without his wedding garment of righteousness, and accordingly cast him into outer darkness.

† **Subtlety of the question proposed to Jesus by the Pharisees and Herodians.**—The *Pharisees* were directly opposed to the Roman supremacy, the *Herodians* had a direct interest in its continuance, but they now united, as on a former occasion, (sect. 103,) and it was expected that the deputies of one or the other of the parties would be at once enabled to supply the witnesses by whom, according as Jesus should answer, he might be ruined. If he declared against the Romans, the *Herodians* would be enabled to accuse him before Pilate. If he declared himself in favour of the Romans, the *Pharisees* hoped to draw away from him the sympathies of the people, and seize him without further trouble. Jesus, in his reply, contrasts *God* as the heavenly King, with *Cæsar* as the earthly sovereign. The latter claimed only mammon, which was temporal and earthly, and only he whose heart clung round it, would hesitate in resigning it to its origin. But *God*, as a Spirit, requires that which is spiritual—the heart and the whole being. The inward man belongs to *God*, the outward to the world, and to *Cæsar* as its representative.

But Jesus perceived their wickedness, and said, "Why tempt ye me, ye hypocrites? show me the tribute money." And they brought unto him a penny [denarius, = $7\frac{1}{2}$ d.]. And he said unto them, "Whose is this image and superscription?" They say unto him, "Cæsar's." Then said he unto them, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." When they had heard these words, they marvelled, and left him, and went their way. Matt. xxii. 15—22; Mark xii. 13—17; Luke xx. 20—26.

3RD, WITH THE SADDUCEES.

Sadducees question him about the seven brethren married to one woman.—Then came the Sadducees, (sect. 29, *note*,) who disbelieved in a resurrection, and said, "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, died, and having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her to wife." Jesus answered and said unto them, "Ye do err, not knowing the Scriptures, nor the power of God. The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world [which is to come]; and [attain to] the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the burning bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." Then certain of the scribes said, "Master, thou hast well said." And after that they durst not ask him any question at all. Matt. xxii. 23—33; Mark xii. 18—27; Luke xx. 27—40.

A Scribe, who was a Pharisee, asks which was the first and great commandment.—The Pharisees, seeing that our Lord had silenced the Sadducees, assembled together, and one of them, who was a lawyer, [Mark says, one of the scribes,] asked him a question, tempting him, saying, "Master, which is the great commandment in the law?" Jesus answered, "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy

neighbour as thyself. On these two commandments hang all the law and the prophets. There is none other commandment greater than these." And the scribe said unto him, " Well, Master, thou hast said the truth : for there is one God ; and there is none other but he : and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, " Thou art not far from the kingdom of God." And no man after that durst ask him any question. Matt. xxii. 34—40 ; Mark xii. 28—34.

316 Jesus asks the Pharisees whose Son the Christ was to be.—When the Pharisees were assembled together, Jesus asked them, " What think ye of Christ ? Whose Son is he ?" They replied, " The Son of David." Then said Jesus, " How then doth David in spirit call him Lord,* saying, The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." (Ps. cx. 1.) And no man could answer him, neither durst any man from that day ask him any more questions, but the common people heard him gladly. Matt. xxii. 41—46 ; Mark xii. 35—37 ; Luke xx. 41—44.

317 Warns his disciples to beware of the Scribes.—Then in the audience of all the people Jesus said unto his disciples, " Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ; which devour widows' houses, and for a show make long prayers : the same shall receive greater damnation." Mark xii. 38—40 ; Luke xx. 45—47.

318 Declares the widow's mite to be greater than the offerings of the rich.—And Jesus sat over against the treasury, (sect. 198, note,) and beheld how the people

* Variations in the quotation as given by Matthew, Mark, and Luke.—Matthew says, as in the text, " *How then doth David IN SPIRIT call him Lord, saying, The Lord said unto my Lord,*" etc. Mark says, " *David himself said, BY THE HOLY GHOST, The Lord said to my Lord,*" etc. Luke says, " *David himself saith IN THE Book of Psalms, The Lord said unto my Lord,*" etc.

cast money into it : and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing [not quite 2d. sterling]. And he called his disciples, and said to them, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury : for all they did cast in of their abundance ; but she of her want did cast in all that she had, even all her living." Mark xii. 41—44 ; Luke xxi. 1—4.

Discourse on the Unbelief of the Jews.

Prefatory comments of John on the continued unbelief of the 319 Jews.—But though he (Jesus) had done so many miracles before them, yet they believed not on him : that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ? (Isa. liii. 1.) Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart ; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. (Isa. vi. 9, 10.) These things said Esaias, when he saw his glory, and spake of him Nevertheless among the chief rulers also many believed on him ; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue : for they loved the praise of men more than the praise of God. John xii. 37—43.

Discourse of Jesus on the same subject.—Jesus cried and said, 320 "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak." John xii. 44—50.

Discourse censuring the Pharisees.

Follow their instructions, but not their evil example.—Then 321 spake Jesus to the multitude, and to his disciples, saying, "The scribes and the Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers." Matt. xxiii. 1—4.

- 322 **They are actuated by hypocritical vanity and ambition.**—“But all their works they do for to be seen of men: they make broad their phylacteries,* and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.” Matt. xxiii. 5—7.
- 323 **But be ye humble, and call no man Rabbi, father, or master.**—“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” Matt. xxiii. 8—12.
- 324 **Woe unto you, scribes and Pharisees: 1st, For your unbelief.**—“But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.” Matt. xxiii. 13.
- 325 **2nd, For your hypocrisy.**—“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.” Matt. xxiii. 14.
- 326 **3rd, For your eager proselytism.**—“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” Matt. xxiii. 15.
- 327 **4th, For your blind trifling with oaths.**—“Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth

* *Phylacteries* were small scraps of parchment on which the Jews, according to a too literal interpretation of Deut. vi. 8, and xi. 18, wrote certain portions of the law, and bound them by straps on their foreheads and wrists. According to Lightfoot, the passages written were, Ex. xiii. 3—10, 11—16; Deut. vi. 5—9; xi. 13—21. It is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *phylacteries* as *amulets* or *charms*, which would keep or preserve them from evil. The *fringes* on the borders of the garments (Numb. xv. 38) were purple lappets appointed by Moses himself, as a symbolical memorial of the calling of the children of Israel.

by the throne of God, and by him that sitteth thereon." Matt. xxiii. 16—22.

5th, For attending to trifles, but neglecting important duties.— 328
 "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, [plants of little use and no value,] and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." Matt. xxiii. 23, 24.

6th, For cleansing the dish, but neglecting its contents.— 329
 "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matt. xxiii. 25, 26.

7th, For being outwardly righteous, but inwardly polluted.— 330
 "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. xxiii. 27, 28.

8th, For your arrogance and presumption.— 331
 "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. xxiii. 29—33.

The blood of the righteous shall be avenged upon you.— 332
 "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, (sect. 235, note,) whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." Matt. xxiii. 34—36.

O Jerusalem, your house is left desolate.— 333
 "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 37—39.

Jesus leaves the Temple and proceeds to the Mount of Olives.—Having thus concluded, Jesus left the Temple and proceeded

Mount of
Olives.

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to the Mount of Olives [on the east side of Jerusalem, from which it is separated by the valley of Jehoshaphat,] and there prophesied concerning the coming troubles.

Great Prophetic Discourse on the coming Troubles, and the Second Coming of our Lord.

- 335 **The Temple shall be destroyed.**—As Jesus left the Temple, his disciples showed him how it was adorned with goodly stones and gifts, and one of them said to him, “Master, see what manner of stones and what buildings are here!” Jesus answered, “Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.” Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.
- 336 **Antichrists shall come, but be ye not deceived.**—And as Jesus sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, “Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled? and what shall be the sign of thy coming, and of the end of the world?” Jesus answering them began to say, “Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ: and shall deceive many.” Matt. xxiv. 3—5; Mark xiii. 3—6; Luke xxi. 7, 8.
- 337 **Neither be troubled at wars and rumours of wars.**—“And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles, and fearful signs there shall be in heaven: these are the beginnings of sorrows.” Matt. xxiv. 6—8; Mark xiii. 7, 8; Luke xxi. 9—11.
- 338 **Persecutions and tribulations shall come, and the Son of man shall again come in power and glory.**—“But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel (ix. 26, 27; xi. 31; xii. 11) the prophet, standing where it ought not, (let him that readeth understand,) then let them that be

in Judæa flee to the mountains ;* and let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house : and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days ! And pray ye that your flight be not in the winter, neither on the sabbath day [lest ye be exposed to the indignities of the Jews]. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ ; or, lo, he is there ; believe him not : for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.† But take ye heed : behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall ; and there shall be upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth ; and the powers that are in heaven shall be shaken. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of heaven. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh."‡ Matt. xxiv. 9—31 ; Mark xiii. 9—27 ; Luke xxi. 12—28.

* Subsequent flight of the disciples from Jerusalem.—These admonitions of our Saviour were not lost upon his disciples, for when the Roman armies approached Jerusalem, all the Christians left that deserted city and fled to Pella, a mountainous country, and to other places east of the Jordan.

† The carcass here seems to mean the Jewish state deprived of life ; and the *eagles*, to mean the eagles of the Roman legions ; but both the former and the latter point as types to the last great catastrophes. See sect. 281.

‡ Prophecy of the destruction of Jerusalem, as a type of the dissolution of the world.—In this great prophetic discourse of our Lord we have amalgamated the accounts of Matthew, Mark, and Luke, supplying from one Gospel what the other may have omitted. It would take up too much space to attempt a full exposition of the whole, and in fact, by bearing in mind that in this, as in many of

- 339 **The day and hour of the Son's coming is unknown; therefore watch like good servants.**—"Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Matt. xxiv. 32—36; Mark xiii. 28—33; Luke xxi. 29—33.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 34—36.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matt. xxiv. 37—42.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." Mark xiii. 34—36.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. xxiv. 43, 44.

"And what I say unto you I say unto all, Watch." Mark xiii. 37.

- 340 **Parable of the faithful servant who was found watching.**—"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing

the prophetic writings, there are two subjects, a principal and a subordinate one, a solution of its several difficulties is comparatively easy. Our Saviour seems to hold out the destruction of Jerusalem, which is his principal subject, as a type of the dissolution of the world, which is the under part of the representation, and this general remark is a key to the whole prophecy.

Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."* Matt. xxiv. 45—51.

Parable of the Ten Virgins.—³⁴¹ "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry madg, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."† Matt. xxv. 1—13.

* **Exposition of the Parable of the Faithful Servant.**—The faithful and *wise* servant watches, and while he considers the period of the Lord's advent uncertain, deems it equally possible that it may come in his own time. The bad servant negatively fixes the time of the Lord's coming—he thinks it yet distant. Where there is the flow of ardent love to God, there is a constant expectation of the coming of the Lord; although, in the course of the Christian conflict, the delay seems long.

+ **Exposition of the Parable of the Ten Virgins.**—The external form of this parable is to be explained from the customs of the Jews. The bridegroom, accompanied by his friends, fetched the bride from the house of her father. The bride was surrounded by her companions, who went to meet the bridegroom as he approached, and then accompanied her with torches to the house of the bridegroom, where the marriage supper was prepared. The Lord now represents himself as the Bridegroom, who comes to the earthly church as the bride, that he may conduct her to his dwelling. The virgins who await the delayed arrival of the Bridegroom are distinguished from the bride. The terms *wise* and *foolish* are not to be taken in the sense of *good* and *wicked*, for the idea of gross transgression is incompatible with love to the Lord. The foolish virgins are merely to be viewed as representing minds who seek that which is pleasing and sweet in the service of the Lord, rather than follow him in right

342 **Parable of the Talents.**—“ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability ; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord’s money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained beside them five talents more. His lord said unto him, “ Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed : and I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.” * Matt. xxv. 14—30.

earnest. The parable describes their lukewarmness, by saying that they neglected to take any oil in their vessels. This oil seems to designate the Holy Spirit. The Bridegroom delayed until even the wise virgins slept, but these having in every respect given themselves up to the Lord, are not only able to rouse themselves at the summons, but to rekindle the glimmering lamp into a vigorous flame. This the foolish ones cannot do, because they lack the inward supply of the Spirit : they therefore seek support of the wise ; but in this critical moment each one must stand alone, and hence they are directed to those who sell ; by which is meant the Scriptures. But before the foolish virgins can, at this last hour, obtain spiritual life, the Bridegroom comes, and they are excluded from the marriage of the Lamb.

* **Exposition of the Parable of the Talents.**—While the virgins were represented as *waiting* for the Lord, we have here the servants

The last Judgment: the Sheep and Goats.—“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the

working for him: there the inward spiritual rest of the Christian was described, here his external activity. There we were warned against declension and decays in the inward spiritual life; here, against sluggishness and sloth in our outward vocation and work. That parable enforced the necessity for keeping the heart with all diligence; this, the need for giving all diligence also to the outward work. The parable of the Virgins, therefore, properly appears first, and that of the Talents following, since the sole condition of a profitable outward work for the kingdom of God, is that the life of God be diligently maintained within the heart. This parable is similar to the one recorded by St. Luke, but certainly not identical (sect. 297). That was spoken to the multitude as well as the disciples when our Lord was drawing near to Jerusalem, and before he made his triumphal entry: this was delivered to his twelve apostles only whilst he was seated on the Mount of Olives, the third day after his entry into the city. In the present parable, which is of a simpler character than that in Luke, our Lord desired to teach those who stood to him in the relation of servants and friends, not to be idly waiting the time of his coming back, but to seek earnestly to forward his interests according to the ability which was given them, being sure that at his return he would reward each according as his work should be. In the parable recorded by Luke, a lesson for the multitude was also included. Many of the crowd that were then following the Lord thought that he was now going to place himself by a miracle at the head of affairs, and to sit on the throne of his father David at Jerusalem. They were therefore to be taught that there must yet be a long interval ere that should be; that he must go away, and return only after a long period, and when that period had elapsed, and not before then, should the powers that opposed his kingdom be effectually put down; and they were also warned that his triumph over his enemies, though not speedy, should be certain, even as it would be terrible. Compare note to sect. 297.

King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.”* Matt. xxv. 31—46.

- 344 **Judas Iscariot agrees to betray Jesus to the Sanhedrim.**—When Jesus had finished these sayings, he said to his disciples, “Ye know that after two days is the feast of Passover, and the Son of man is betrayed to be crucified.” Meantime the Chief Priests, scribes, and elders of the people, [i. e. the Sanhedrim,] assembled in the palace of Caiaphas the High Priest, and consulted how they might take Jesus by craft and put him to death,

* **Our Lord's description of the day of Judgment.**—Our Lord here describes the great day of judgment, and represents the gathering together of all nations on the face of the earth to receive their final doom. All mankind are divided into two great classes, the wicked and the good, those who are to be punished and those who are to be rewarded. Brotherly love or charity in its purest sense is everywhere taught by our Lord to be a peculiar fruit of faith, and the very test of its genuineness, and it is therefore prominent in this passage. The pious are represented as following the impulses of a true brotherly love, founded upon love to Christ, and as manifesting this love in kind acts to their brethren without respect to persons; yet they attach no merit to their works, and are amazed to find the Lord value them so highly as to consider them done unto himself. (Matt. x. 40—42. Sect. 148.) But those whose faith is lifeless and joyless, and who rely upon their outward confessions of the Lord for their acceptance, are annoyed, on the other hand, at their rejection, never conscious of the intimate connexion between faith and love, or of genuine Christian feelings; referring everything to Christ, and seeing him in all things, they cannot understand why he interprets their want of love to their brethren to want of love for himself. Thus is set forth most vividly and impressively the great and fundamental truth, that no faith but that which proves itself by works can secure a title to the kingdom of heaven.

but they said, "Not on the feast day, lest it breed an uproar." Then entered Satan into Judas, surnamed Iscariot, one of the twelve, and he went to the assembly and asked what they would give him to betray Jesus; and they were glad, and promised him 30 pieces of silver, [i. e. 30 *staters* = £3 17*s.* 6*d.*,] and from that time Judas sought how he might conveniently betray his Master. Matt. xxvi. 1—5, 14—16; Mark xiv. 1, 2, 10, 11; Luke xxii. 1—6.

Preparations for the Last Supper.—In 345
the day-time our Lord was now preaching in 5th Day.
the Temple, and all the people came early in Thursday,
the morning to hear him, but at night he returned to the April 4.
Mount of Olives. The first day of Unleavened Bread,
when they killed the Passover,* Jesus said to Peter and

* **Chronological order of the events of the Passover.—The Paschal lamb was killed on the 14th day of Nisan or Abib, between 3 and 5 o'clock, p. m., and eaten the same evening, upon which, according to the Jewish calculations, the 15th of Nisan commenced. The Last Supper of our Lord with his disciples was eaten on the evening of Thursday, when the 14th of Nisan commenced, and consequently one day before the Passover was generally calculated. (John xiii. 1; xviii. 28.) On the next day, and about the same time that the Paschal lamb was killed, our Lord was crucified, and thus was the type fulfilled. The feast of unleavened bread began strictly with the Passover meal, but the previous day was often called the first day of Unleavened Bread, as it is by Matthew, Mark, and Luke, because the Jews then burnt all the leaven in their houses. The following table will sufficiently explain the order of events. Those readers who may wish to see the authority upon which it is based, are referred to Greswell, (Dissert. iv. vol. iii.,) and Neander's note on the passage.**

Nisan 14th.—Began at 6 o'clock on Thursday evening, on which the Last Supper took place. Thursday night our Lord was betrayed; early on Friday morning he was carried before the Sanhedrim, then taken to Pilate, and crucified about the same time the Paschal lamb was killed.

15th.—Began at 6 o'clock on Friday evening, when the Passover was eaten. This was the preparation for the sabbath, which was also the first day, strictly so called, of the feast of Unleavened Bread; and on this evening before the sabbath, Joseph of Arimathea buried our Lord in his own sepulchre.

16th.—Began at 6 o'clock on Saturday evening, on which the Sanhedrim requested Pilate to place a guard over the sepulchre, lest the disciples should steal away the body by night. Next

John, "Go ye and prepare us the Passover, that we may eat." They replied, "Where wilt thou that we prepare?" Jesus said, "Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him into the house which he shall enter, and say to the good-man of the house, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. Where is the guest chamber? And he will show you a large upper room furnished and prepared: there make ready for us." And they went forth and found as he had said, and made ready the Passover. Matt. xxvi. 17—19; Mark xiv. 12—16; Luke xxii. 7—13.

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The first cup of wine.—When the evening had come our Lord sat down with his 12 disciples, and said, "With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And he took the cup,*

morning, *Sunday*, being the 3rd day from the crucifixion, according to the Jewish calculation, our Lord rose again from the dead.

* *Order of the ceremonies at the Paschal Supper.*—The Paschal Supper was celebrated by the Jews as follows. Four cups of red wine, usually mingled with one-fourth of water, were drunk during the meal, and served to mark its progress. The *first* was merely preliminary, in connexion with a blessing invoked upon the day and upon the wine. Then followed ablutions, and the bringing in of bitter herbs, the unleavened bread, the roasted lamb, and a broth or sauce made with spices, and the *chagigah*, or private sacrifice, made on the preceding day. After this followed the instructions to the son, etc., respecting the Passover; and the first part of the *Hallel*, or song of praise, (Ps. cxiii., cxiv.,) was repeated. The *second* cup was then drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining; the Paschal lamb being eaten last. Thanks were then returned, and the *third* cup drunk, called *the cup of blessing*. (Compare 1 Cor. x. 16.) The remainder of the *Hallel* (Ps. cxv.—cxviii.) was then repeated, and a *fourth* cup drunk; which was ordinarily the end of the celebration. Sometimes a *fifth* cup might be added, after repeating the great *Hallel* (Ps. cxx.—cxxxvii.). The institution of the Lord's Supper probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing, which would seem to have made a part of it. Dr. Robinson, *Bibliotheca Sacra*, for Aug. 1845.

and gave thanks, and said, “Take this, and divide it among yourselves : for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” Matt. xxvi. 20 ; Mark xiv. 17 ; Luke xxii. 14—18.

Washing of the disciples' feet.—Before the Passover 347 Jesus knew that his hour was come, that he should depart out of this world unto the Father. And during the supper,* Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, arose and laid aside his [outer] garment, and girded himself with a towel, and pouring water into a basin began to wash the disciples' feet, and to wipe them with the towel. When he came to Simon Peter, the latter said, “Lord, dost thou wash my feet ?” Jesus answered, “What I do thou knowest not now, but thou shalt know hereafter.” Peter said, “Lord, thou shalt never wash my feet.” Jesus answered, “If I wash thee not, thou hast no part with me.” Then said Simon, “Lord, not my feet only, but also my hands and my head.” Jesus said to him, “He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all.” For he knew who should betray him ; therefore he said, “Ye are not all clean.” So after he had washed their feet, and had taken his garments and sat down again, he said, “Know ye what I have done to you ? Ye call me Master and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” John xiii. 1—17.

The breaking of bread—the first part of the Lord's 348

* On the phrase, “supper being ended,”—The phrase in our English translation, “supper being ended,” (*δειπνοῦ γενομένου*), ver. 2, ought to be rendered, “supper being come,” or, “during supper.” The time of the washing was probably between the first and second cups of wine, as we have placed it.

Supper.—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, “Take, eat ; this is my body which is given for you : this do in remembrance of me.”* Matt. xxvi. 26; Mark xiv. 22 ; Luke xxii. 19. Comp. 1 Cor. xi. 23, 24.

- 349 **Jesus foretells his betrayal: Judas Iscariot leaves the chamber.**—Jesus then continued : “But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed !” Luke xxii. 21, 22. “I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. (Ps. xli. 9.) Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me.” John xiii. 18—20.

When Jesus had thus spoken he was troubled in spirit and said, “Verily I say unto you, that one of you which eateth with me shall betray me.” And the disciples began to inquire amongst themselves which of them it was that should do this thing. Matt. xxvi. 21 ; Mark xiv. 18 ; Luke xxii. 23 ; John xiii. 21, 22. And they were exceedingly sorrowful, and began every one of them to say to him, “Lord, is it I ?” And he answered, “It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him : but woe to the man by whom the Son of man is betrayed ! good were it for that man if he had never been born.” Matt. xxvi. 22—24 ; Mark xiv. 19—21.

Then Judas, which betrayed him, said, “Master, is it I ?” Jesus replied, “Thou hast said.” Matt. xxvi. 25.

* **Institution of the Eucharist.**—The Lord amongst his own disciples officiated as head of the family and priest ; engaged in the prayer and song ; broke the bread, and divided the cup of wine ; but above all, seized the usual intent of the Passover in its deepest signification, and consecrated it to holy engagements of a higher kind, which are to be repeated in the New Jerusalem, the church of the Lord, until the day of his second coming. (1 Cor. xi. 26.)

Now there was leaning * on Jesus' bosom one of his disciples,† whom Jesus loved. Simon Peter therefore beckoned to him, to ask who it should be of whom our Lord spake. The disciple then lying on Jesus' breast saith unto him,‡ "Lord, who is it?" Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into Judas. Then said Jesus unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he thus spoke to Judas. For some of them thought, because Judas had the bag, that Jesus had [previously] said unto him, "Buy those things that we have need of against the feast;" or that he should give something to the poor. Then Judas having received the sop § went immediately out, and it was night. John xiii. 23, 30.||

Jesus comforts his disciples: exhorts them to love 350 one another.—When Judas had departed, Jesus said, "Now is the Son of man glorified, and God is glorified

* **Reclining at meals.**—In the time of our Lord, the Jews reclined at meals on their left side, each man's shoulder covering the breast of his left-hand neighbour. The right hand alone was used in eating, and the feet were far away. Luke vii. 38. The Israelites anciently sat. Gen. xlivi. 33; Ex. xxxii. 6. The change first occurs in the Apocrypha, probably after the Macedonian conquests, Judith xii. 15; Tobit ii. 1, and consequently was probably introduced from the Greeks before the Jews became acquainted with the Romans. Among the remains of Persepolis is a figure seated on a chair and with a footstool.

† **Disciple whom Jesus loved.**—This disciple was St. John, the writer of this Gospel. John has *five* times mentioned himself under the description of "the disciple whom Jesus loved," see ch. xix. 26; xx. 2; xxi. 7, 20. He has also *thrice* recorded that he reclined in the bosom of Jesus, at the last supper, ch. xiii. 23, 25; xxi. 20.

‡ This must have been spoken privately aside, as further down we read that no man at the table knew why Jesus spoke to Judas.

§ **Dipping of the Sop.**—The occurrence of dipping a sop is explained by the usual customs of the Passover supper. The patriarch, or head of the family, took a piece of the Easter cake, dipped it in the bitter liquor, and reached it in turn to each person at table.

|| This paragraph is so arranged, that whilst it forms a continuous narrative, the reader will be enabled by means of the references to see at once the slight differences in the gospel accounts.

in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come [sect. 194, 199] ; so now I say to you. A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 31—35.

351 **Foretells the three denials of Peter.**—Then said Simon Peter to Jesus, "Lord, whither goest thou ?" Jesus answered him, "Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards." Peter said unto him, "Lord, why cannot I follow thee now ? I will lay down my life for thy sake." Jesus answered, "Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." * John xiii. 36—38.

352 **Disciples dispute for precedence : Jesus rebukes them.**—There was now a strife amongst the disciples as to which should be accounted the greatest, and Jesus said to them, "The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 24—30.

* **The cock-crow.**—Mark says, the cock shall not crow *twice*, etc., and specifies the *two* crowings in recording the denials of Peter (xiv. 30, 68, 72). The other evangelists speak only of his crowing *once*. The cock often crows irregularly about midnight, or not long after ; and again always and regularly about the third hour, or day-break. Hence the name cock-crowing for the third watch of the night, which ended at 3 o'clock. Mark therefore here relates more definitely ; the others, more generally.

Foretells the three denials of Peter a second time.— 353
 And the Lord said to Peter, “Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” Peter replied, “Lord, I am ready to go with thee, both into prison, and to death.” Jesus said, “I tell thee, Peter, the cock shall not crow this day,* before that thou shalt thrice deny that thou knowest me.” Luke xxii. 31—34.

Warns his disciples, that for the future they must 354 provide for themselves.—Jesus then said to his disciples, “When I sent you without purse, and scrip, and shoes, lacked ye anything?” They said, “Nothing.” Then said he unto them, “But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors (Isa. liii. 12); for the things concerning me have an end” [i. e. the predictions respecting me will now have their fulfilment]. And they said, “Lord, behold, here are two swords.” And he said unto them, “It is enough.” Luke xxii. 35—38.

Remaining part of the Lord's Supper: Jesus blesses 355 the cup.—After supper Jesus took the cup, and when he had given thanks he gave it to them, saying, “Drink ye all of it, for this is my blood of the new testament [dispensation], which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” Matt. xxvi. 27—29; Mark xiv. 23—25; Luke xxii. 20. Comp. 1 Cor. xi. 25.

Discourse in the Supper Chamber.

Be not troubled! I go to prepare a place for you.—“Let not 356 your heart be troubled: ye believe in God, believe also in me. In

* The Jews counted the day as beginning at 6 o'clock in the evening. See note to sect. 345.

my Father's house are many mansions: * if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." John xiv. 1—4.

357 I am the way by which only ye can come to the Father, and I am one with the Father.—Thomas said to him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus replied, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." Philip said unto him, "Lord, show us the Father, and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John xiv. 5—14.

358 I will pray the Father to send you another Comforter, even the Spirit of truth, who shall teach you all things.—"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Judas said unto him, not Iscariot, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet

* Many mansions.—This allusion is taken from the numerous apartments in the Temple, which was surrounded, south, west, and north, by three stories of chambers.

present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 15—26.

My peace give I unto you.—"Peace I leave with you, my peace 359 I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." John xiv. 27—31.

I am the true Vine, my Father is the Husbandman, ye are the branches.—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John xv. 1—10.

Love one another, as I have loved you.—"These things have I 361 spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." John xv. 11—17.

The world will hate and persecute you, as it did me, because ye are not of it.—"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the

word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me ; and ye also shall bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." John xv. 18—27 ; xvi. 1—3.

363 **If I do not go, the Comforter cannot come.**—"But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you at the beginning, because I was with you. But now I go my way to him that sent me ; and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged." John xvi. 4—11.

364 **When the Spirit of truth is come he will guide you.**—"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine ; therefore said I, that he shall take of mine, and shall show it unto you." John xvi. 12—15.

365 **A little while, and ye shall not see me ; and a little while, and ye shall see me, and your sorrow shall be turned into joy.**—"A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father." Then said some of his disciples among themselves, "What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father ?" They said therefore, "What is this that he saith, A little while ? we cannot

tell what he saith." Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." John xvi. 16—24.

I have here spoken in proverbs: but the time cometh when I 366 shall speak plainly.—The disciples are confirmed in their belief.— "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs: but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John xvi. 25—33.

Christ's Last Prayer with his Disciples.

Father, glorify thy Son!—These words spake Jesus, and lifted 367 up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John xvii. 1—5.

Preserve my Apostles.—"I have manifested thy name unto the 368 men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are

of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." John xvii. 6—10.

369 **Keep them in unity.**—"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." John xvii. 11—16.

370 **Sanctify them by the power of thy truth!**—"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John xvii. 17—19.

371 **Glorify also all other believers, and keep them in unity!**—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John xvii. 20—26.

372

Mount
of Olives.

Jesus promises to appear in Galilee after his resurrection: foretells a 3rd time the three denials of Peter.—And when they had sung an hymn (see sect. 346, *note*) Jesus and his disciples went over the brook Cedron to the Mount of Olives, and Jesus said unto them; "All ye shall be offended because of me this night: for it is written, I

will smite the shepherd, and the sheep of the flock shall be scattered abroad. (Zech. xiii. 7.) But after I am risen again, I will go before you into Galilee." Peter answered, "Though all men shall be offended because of thee, yet will I never be offended." Jesus said unto him, "Verily I say unto thee, That this night, before the cock crow,* thou shalt deny me thrice." Peter then spoke more vehemently, "Though I should die with thee, yet will I not deny thee." Likewise also said all the disciples. Matt. xxvi. 30—35 ; Mark xiv. 26—31 ; Luke xxii. 39 ; John xviii. 1.

The agony in the garden : the disciples fail in watching.—Then Jesus and his ^{Garden of Gethsemane.} disciples went to Gethsemane, where there was a garden, which they entered. † And he said to his disciples, "Sit ye here while I go and pray yonder." And he took with him Peter, and the two sons of Zebedee, James and John, and began to be sorrowful, and very heavy. Then said he unto them, "My soul is exceedingly sorrowful, even unto death : tarry ye here and watch with me." Matt. xxvi. 36—38 ; Mark xiv. 32—34. And he went a little further, and fell on the ground and prayed, that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt." Matt. xxvi. 38, 39 ; Mark xiv. 35, 36 ; Luke xxii. 40—42. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground. ‡ Luke xxii. 43, 44.

* Mark says, "shall not *crow twice*," see note to sect. 351.

† The garden of Gethsemane was situated between the brook Cedron, or Kidron, and the foot of the Mount of Olives. Cf. *Kitto*.

‡ Agony of Jesus.—Unmeasured suffering now burst in upon the Holy One of God. The sinfulness of the world, the unbelief, want of love, and ignorance of men, had long been an acute suffering to the heart of the Son of God, and in the latter moments of his earthly pilgrimage, it concentrated itself in greater intensity. To the mere observer it may seem surprising, that the Redeemer did not stand unmoved, like the rock in a tempest, and like some of the Christian martyrs ; and that he trembled, and groaned, and implored the

And he cometh unto his disciples, and findeth them asleep, and saith unto Peter, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." He went away again the second time, and prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And he came and found them asleep again: for their eyes were heavy; neither wot they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." * Matt. xxvi. 40—46; Mark xiv. 37—42; Luke xxii. 45, 46.

374 **Judas, having received a band of troops from the**

Father that the agonizing hour might pass over. But it must be remembered, 1st, That the gospel does not represent stoical indifference to pain and suffering as the most exalted virtues; it much more carefully honours and fosters the tender susceptibility of meekness, of compassion, and of sympathy, and is not ashamed of tears, nor even of tremblings (sect. 216, *note*); and it must also be observed that the Lord did not sorrow before the rude populace, but only in the presence of his most confidential friends. 2nd, The faintness of Jesus was not trembling before visible enemies, and under physical pain. His struggle was an invisible agony of the soul; a being forsaken of God; a contest against the powers of darkness. As in the beginning of his ministry our Saviour was tempted by the enemy of souls, so now was he assailed at the conclusion of his earthly career. 3rd, The agony of our Lord was not something that referred only to his own individual life, but it stood equally in connexion with the life of mankind at large. He suffered and endured as the representative of mankind collectively; he bore their guilt; and hence his suffering sustains a specific character incomparable with any other species.

* **Variations in the Gospel narratives of the Agony in the Garden.**—Matthew, whose account is here the most copious, relates that our Lord went away *thrice* and prayed. Mark speaks of his going away *twice* only, but mentions his coming back the *third* time, and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays the more earnestly. The three evangelists, therefore, agree in their narratives.

Sanhedrim, betrays Jesus by a kiss, and apprehends him. —Judas Iscariot knew this place, (Gethsemane,) for Jesus often resorted there with his disciples ; accordingly, having received a band of men and officers from the Chief Priests and Pharisees, he went thither with lanterns, torches, and weapons. John xviii. 2, 3. And while our Lord was speaking, behold, Judas came with a great multitude from the Chief Priests and elders with swords and staves. Matt. xxvi. 47 ; Mark xiv. 43 ; Luke xxii. 47. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, "Whom seek ye ?" They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am he." And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, "Whom seek ye ?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he : if therefore ye seek me, let these go their way :" that the saying might be fulfilled, which he spake, "Of them which thou gavest me, have I lost none." John xviii. 4—9. Comp. also xvii. 12. Now Judas that betrayed him had given the troops a token, saying, "Whomsoever I shall kiss, that same is he : take him, and lead him away safely. And as soon as Judas was come, he went straightway to Jesus, and said, "Master, master," and kissed him. And Jesus said to him, "Friend, wherefore art thou come ?" Then came the multitude and laid hands on Jesus, and took him. Matt. xxvi. 48—50 ; Mark xiv. 44—46. [Luke says that Judas drew near to kiss Jesus, who then said to him, "Betrayest thou the Son of man with a kiss ?" ch. xxii. 47, 48.] When those who were about Jesus saw what would follow, they said to him, "Lord, shall we smite with the sword ?" And Simon Peter, having a sword, drew it, and smote the High Priest's servant, and cut off his right ear. And the servant's name was Malchus. And Jesus answered, "Suffer ye thus far !" and he touched his ear, and healed him. Jesus then said to Peter, "Put up thy sword into the sheath, for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink

it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Then Jesus said to the priests and elders, who had come [with Judas and the troops] to take him, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the Temple, and ye laid no hold on me: but this is your hour and the power of darkness." But all this was done, that the Scriptures of the prophets might be fulfilled. *Then all the disciples forsook him, and fled.* Matt. xxvi. 51—56; Mark xiv. 47—50; Luke xxii. 49—53; John xviii. 10, 11. But a certain young man followed him having a linen cloth cast about his naked body; and the young men [i. e. the soldiers] laid hold of him; but he left the linen cloth, and fled from them naked. Mark xiv. 51, 52.

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4TH PASSOVER. **Jesus taken to Annas, and then to Caiaphas:** the 3 denials of Peter.†—The band Friday Morning,* now bound Jesus, and led him away, first to House of Annas, and Palace of Annas, the father-in-law of Caiaphas, the Caiaphas.

High Priest that year.‡ This was the same Caiaphas who had advocated the expediency of one man dying for the people. (Sect. 217.) John xviii. 12—14. From Annas Jesus was carried to the palace of Caiaphas the High Priest. And Simon Peter followed Jesus, and so did another disciple, [probably John,] who, being known to the High Priest, went with our Lord into the palace, whilst Peter stood at the door without. The disciple, however, afterwards spoke to the woman who kept the

* Order of events.—Greswell dates our Lord's going to Gethsemane between 11 and 12 p. m. on Thursday; the quitting it at a little before one on Friday morning; taken to Caiaphas not later than two; and as it was necessary that he should be condemned by the Sanhedrim, he is examined in the Temple, to be condemned from his own mouth, about day-break; and afterwards, about five, taken to Pilate. Peter's denials must have been a little before two and after three, a. m.

† The three denials are here placed together for convenience, although, during the intervals between them, the examination of Jesus was going on before the High Priest.

‡ Annas was the ex-High Priest, and had been deposed by the Romans, but still possessed great influence amongst the Jews, and was probably still deputy High Priest. See note to sect. 28.

door, and brought in Peter. And the servants and officers kindled a fire of coals in the midst of the hall,* for it was very cold,† and Peter sat and warmed himself with them. The damsel that kept the door then looked earnestly at Peter, and said, “Art thou not also one of this man’s disciples?” He replied, “I am not,” and went out in the porch, and the cock crew.‡ And another maid saw him and said, “This fellow was also with Jesus of Nazareth;” and again he denied with an oath, saying, “I do not know the man.” About an hour afterwards they that stood by said again to Peter, “Surely thou art one of them, for thou art a Galilean,§ thy speech betrayeth thee.” Then he began to curse and to swear, saying, “I know not this man of whom ye speak;” and the second time the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of

* **Probable arrangement of the High Priest’s palace.**—An Oriental house is usually built around a quadrangular interior court. In the front of the house is a passage, sometimes arched, which leads from the street to the court, and is closed by a heavy folding gate, with a small wicket for single persons, kept by a porter. The interior court, often paved or flagged, is the *hall* here mentioned, and the passage beneath the front of the house, from the street to this court, is the *porch*. The place where Jesus stood before the High Priest may have been an open room, a place of audience on the ground floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter.

† **Fire of coals.**—In summer weather the chillness of the nights in warm countries is excessive. The fire of coals, mentioned in the text, was probably a chafing-dish of charcoal.

‡ This was the first crowing, about midnight, which is only mentioned by Mark, see *note* to sect. 351.

§ **Galileans.**—The Galileans are described by Josephus as industrious and brave; but though they were not considered as heretical, like the Samaritans, by the other Jews, yet they were held in a certain degree of contempt by them, partly because their blood was considered less pure, many heathens being mingled among them, whence their country is called “Galilee of the Gentiles,” and partly because their faith was considered by the Jewish doctors as less strictly orthodox, as in many observances they departed from the Jewish traditions. They spoke a bad dialect, characterized particularly by a profusion of gutturals, and a broad Syriac pronunciation, so as to give occasion to the strangest mistakes, and often to be unintelligible to a native of Jerusalem.

Jesus, and went out and wept bitterly.* Matt. xxvi. 57,
58, 69—75; Mark xiv. 53, 54, 66—72; Luke xxii.
54—62; John xviii. 13—18, 25—27.

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<sup>Assembly of
the Sanhedrim
in the palace of
Caiaphas.</sup> Jesus declares himself to be the Christ before Caiaphas and the Sanhedrim: is condemned and mocked.—Meantime our Lord had been examined in the palace. Then Caiaphas, the High Priest, asked him concerning his disciples and his doctrine. Jesus replied, “I spoke openly to the world; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.” One of the officers then struck Jesus with the palm of his hand, and said, “Answerest thou the High Priest so?” Jesus replied, “If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?” John xviii. 19—24. The Chief Priests, elders, and scribes [who formed the council of the Sanhedrim] were now assembled in the palace.† This council had sought for witnesses against Jesus that they might put him to death, but though many bare false witness against

* Variations in the Gospel accounts of the 3 denials of Peter.—(1.) Peter's *first* denial took place at the fire, in the middle of the court, on his being questioned by the female porter. (2.) Peter then, according to Matthew and Mark, retreats into the passage leading to the street, where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The evangelists all differ in their statement as to the person who questioned him this second time. Matthew says, “another maid;” Mark, “the same maid;” Luke, “another person;” whilst John merely writes, “they said.” As, according to Matthew and Mark, there were several persons present, Peter may have been interrogated by several. (3.) The *third* denial, probably, took place an hour after, near the fire, or at least within the court, where our Lord and Peter could see each other. Here Matthew and Mark speak of several interrogators; Luke says, “some other man;” John specifies “the servant of the High Priest, who was a kinsman of Malchus.” John's knowledge of this relationship, and his acquaintance with the name of Malchus, are explained by his being known to Caiaphas, xviii. 15.

† Order of events.—The examination by Caiaphas took place soon after Peter's first denial. Caiaphas then, probably, withdrew, after having sent messengers to convocate the Sanhedrim, which met a short time after.

him, yet they did not agree. At length two false witnesses came and said, "We heard him (Jesus) say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands ;" but their witness did not then agree together.* The High Priest then stood up in the midst and said to Jesus, "Answerest thou nothing ? What is it which these witness against thee ?" But our Lord held his peace. Matt. xxvi. 59—63 ; Mark xiv. 55—61. Then the High Priest said to him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus answered, "I am ! and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the High Priest rent his clothes, saying, "He hath spoken blasphemy ! what further need have we of witnesses ? behold, now ye have heard his blasphemy. What think ye ?" They [the members of the Sanhedrim] answered, "He is guilty of death !" And the men that held Jesus mocked him, and smote him ; and when they had blindfolded him, they struck him on the face, saying, "Prophesy, who is he that smote thee ?" to which they added many other blasphemous things. Matt. xxvi. 63—68 ; Mark xiv. 61—65 ; Luke xxii. 66—71, 63—65.

Carried by the Sanhedrim to Pilate the 377
 Roman Procurator.†—In the morning the ^{The Prætorium, or residence of}
 whole council led Jesus to the hall of judgment ^{Pilate.} and delivered him to Pilate ; but they themselves went not into the judgment-hall, lest they should be

* Variations between Mark and Luke in relating the false witness against Jesus.—This is Mark's account : Luke says the witnesses said, " This fellow said, I am able to destroy the Temple of God and build it up in three days." Comp. sect. 39.

† Powers of the Procurator.—Ordinary provincial Procurators simply administered the revenue, but in Judæa they possessed the powers of life and death, though subordinate to the President of Syria. See Table at page 17, and note to sect. 1.

‡ Hall of Judgment.—The judgment-hall, or rather the Prætorium, the residence of the Roman Procurator, was most likely a part of the castle of Antonia, situated on the north-west corner of the Temple area, where also the Roman soldiers were in garrison.

defiled, and unable to eat the Passover. Matt. xxvii. 1, 2; Mark xv. 1; Luke xxiii. 1; John xviii. 28.

378 **Remorse and death of Judas Iscariot.**—Then Judas who had betrayed Jesus saw that the Lord was condemned, and repented, and brought the 30 pieces of silver to the Chief Priests and elders, saying, “I have sinned in that I have betrayed innocent blood.” They replied, “What is that to us? See thou to that!” And he cast down the silver and departed, and went and hanged himself. (Comp. Acts i. 18.) And the Chief Priests took the silver pieces and said, “It is not lawful to put them into the treasury, because it is the price of blood; so that, after consulting together, they bought with them the potter’s field to bury strangers in. Wherefore that field was called, *The field of blood*, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, “And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter’s field, as the Lord appointed me.”* Matt. xxvii. 3—10.

379 **Jesus examined by Pilate.**—Meantime Pilate came and said to the Chief Priests, &c., “What accusation bring ye against this man?” They answered, “If he were not a malefactor we would not have delivered him up unto thee.” Pilate said, “Take ye him and judge him according to your law.” The Jews replied, “It is not lawful for us to put any man to death:”—that the saying of Jesus might be fulfilled which he spake, signifying what death he should die. And they began to accuse him, saying, “We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.” (Comp. John xii. 32, 33.) Then Pilate entered into the judgment-hall again,

* Quotation from Zeehariah.—This passage is not in Jeremiah, but in Zechariah, xi. 13. The Syriac version, the earliest of all, and many other versions and manuscripts, have simply *by the prophet*, without mentioning his name. It is therefore probable that some early transcriber, being misled by a reminiscence of Jer. xviii. 1, seq., inserted Jeremiah’s name in the margin, and from thence it passed into the text.

and called Jesus, and said to him, “Art thou the King of the Jews?” Jesus answered, “Sayest thou this thing of thyself, or did others tell it thee of me?” Pilate said, “Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me: what hast thou done?” Jesus answered, “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence.” Pilate therefore said to him, “Art thou a king then?” Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” Pilate said to him, “What is truth?” and then went out and said to the Jews, “I find no fault in him at all!” Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 2, 3; John xviii. 29—38. The Chief Priests and elders then accused Jesus of many things, but he made no answer, and Pilate said to him, “Answerest thou nothing? behold, how many things they witness against thee!” but he made no reply, and Pilate marvelled greatly. Matt. xxvii. 12—14; Mark xv. 3—5. Then said Pilate to the Chief Priests and people, “I find no fault in this man.” And they were the more fierce, saying, “He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.” Luke xxiii. 4, 5.

Pilate sends him to Herod Antipas, tetrarch of Galilee, then at Jerusalem.—When Pilate heard of Galilee, he asked whether Jesus was a Galilean, and as soon as he heard that he belonged to Herod's jurisdiction, he sent him to the tetrarch, who was at Jerusalem at that time. Herod Antipas was exceedingly glad to see Jesus, for he had been desirous of doing so for a long season, (sect. 149,) having heard many things of him, and hoping to see him work some miracle. On questioning him, however, Jesus made no reply, and the Chief Priests and scribes stood and vehemently accused him. And Herod and his men of war set him at nought, and mocked him, and arrayed him in a gorgeous [lit. white] robe, and sent him again to Pilate.

And the same day Herod and Pilate were made friends, for previously they had been at enmity.* Luke xxiii. 6—12.

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*Prætorium
of Pilate.*

Herod sends him back to Pilate, who seeks to release him: the Jews demand Barabbas.—Pilate now called together the Chief Priests and rulers of the people, and said, “Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him, and, lo, nothing worthy of death is found by him. I will therefore chastise him, and release him.” Now at the feast of the Passover it was customary for the Roman Procurator to release unto the people one prisoner, whoever they pleased. At this time, a man named Barabbas was in prison for sedition and murder, and lay bound with those who had revolted with him. [John says he was a robber.] Accordingly the multitude began to cry aloud to Pilate, to comply with the usual custom, and he then said to them, “Who shall I release, Barabbas, or Jesus, which is called Christ, the King of the Jews?” for he knew that the Chief Priests had delivered up Jesus from envy. When he had sat down on the judgment-seat, his wife [Julia Procula, according to tradition] sent unto him, saying, “Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.” But, meantime, the Chief Priests and elders had persuaded the multitude to ask for Barabbas, and destroy Jesus. Pilate, willing to release Jesus, spoke again to the multitude, but they still asked for Barabbas. He then said, “What shall I do with Jesus, who is called Christ, whom ye call the King of the Jews?” They all said, “Let him be crucified.” Then said Pilate, “Why, what evil hath he done?” But they cried out the more, “Let him be cru-

* Disagreements between Pilate and Herod Antipas.—Besides having slain nine Galileans, and mingled their blood with the sacrifices, (sect. 250,) Pilate had placed in Herod's palace some gilt shields, dedicated to Augustus, and turned a deaf ear to the Jews' remonstrance. Tiberius ordered them to be removed to Cæsarea.

cified : ” and the voices of them and of the Chief Priests prevailed. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, (Deut xxi. 6, 7,) saying, “ I am innocent of the blood of this just person : see ye to it.” Then all the people answered, “ His blood be upon us, and upon our children ; ” and Pilate released Barabbas, but delivered Jesus to their will. Matt. xxvii. 15—26 ; Mark xv. 6—15 ; Luke xxiii. 13—25 ; John xviii. 39, 40.

Jesus scourged and mocked.—Then Pilate scourged 382 Jesus, and delivered him to be crucified ; and the soldiers led him into the hall, called the Prætorium, and gathered together the whole band [i. e. troop, or tenth of a legion, consisting of about 500 or 600]. And they stripped Jesus, and put on him a purple robe,* [scarlet, Matt.,] and platted a crown of thorns, † and put it on his head, and placed a reed in his hand, and bowed the knee before him, and mocked, saying, “ Hail, King of the Jews ! ” And they spit upon him, and took the reed and smote him on the head. Matt. xxvii. 26—30 ; Mark xv. 15—19 ; John xix. 1—3.

Pilate again seeks to release Jesus, but at length 383 delivers him up.—Pilate now again went forth to the people, and said, “ Behold, I bring him forth to you, that ye may know that I find no fault in him.” Then came Jesus forth, wearing the crown of thorns and purple robe, and Pilate said to them, “ Behold the man ! ” When, however, the Chief Priests and officers saw him, they cried out, “ Crucify him ! crucify him ! ” and Pilate said to

* **The purple or scarlet robe.**—Matthew says *scarlet*, Mark and John say purple ; the terms in the original are nearly synonymous, as any mixture of red was called purple. The robe in question was the *paludamentum*, or military cloak worn by officers, which was open in front, and hung loosely over the shoulders, being fastened over the chest with a clasp. Its colour was commonly white or purple (see sect. 380). Cf. *Smith's Dict. of Antiq.*

† **The crown of thorns.**—Supposed to have been made from a very common plant, the *naba* or *nabka* of the Arabs, which had many small and sharp spines ; soft, round, and pliant branches ; and leaves much resembling those of ivy, being of a very deep green, as if in designed mockery of a victor’s wreath. Thorns were the first fruits of the curse, Gen. iii. 18.

them, “Take ye him, and crucify him : for I find no fault in him.” The Jews answered, “We have a law, and by that law he ought to die, because he made himself the Son of God.” When Pilate heard this, he was the more afraid, and went again into the judgment-hall, and said to Jesus, “Whence art thou ?” But Jesus made no answer.* Then said Pilate to him, “Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ?” Jesus answered, “Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.” From thenceforth Pilate sought to release him, but the Jews cried out, “If thou let this man go, thou art not Cæsar’s friend whosoever maketh himself a king speaketh against Cæsar.” When Pilate heard this saying, he brought Jesus forth, and sat down in the judgment-seat, † in a place that is called the Pavement, but in the Hebrew, Gabbatha.‡ And it was the preparation for the Passover, and about the sixth hour,§ and he said to the Jews, “Behold your King !” But they cried out, “Away with him, away with him, crucify him !” Pilate said, “Shall I crucify your King ?” The Chief Priests answered, “We have

* *Isaiah lxx. 7.*—“He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

† The judgment-seat, or tribunal, was a kind of dais, tessellated with mosaic, which the Procurators carried about with them.

‡ *Gabbatha*.—(Literally, *the back*,) or the *pavement*, was a space between the castle of Antonia and the western corner of the Temple, where the ridge of the rock or hill was paved with smooth stones.

§ Variations in time between *Mark* and *John*.—*John* here says that it was the *6th hour* when Pilate took his judicial seat : *Mark* says (xv. 25) it was the *3rd hour* when our Lord was led away to be crucified. *John* however reckons the 6th hour from midnight, according to which Pilate took his seat at 6 A. M.; whilst *Mark* reckons the 3rd hour of the civil day, which would be 9 A. M. Some have supposed that the copyists of *John* might have mistaken the Greek numeral signifying *third* for that signifying *sixth*. Besides however the strangeness that such a correction should be abetted and perpetuated in all the best copies, it would, in reality, produce a still greater inconvenience in endeavouring to reconcile the time.

no king but Cæsar." Then Pilate delivered Jesus unto them to be crucified. John xix. 4—16.

Jesus led away to be crucified.—After this the soldiers took the robe off Jesus, and put on him his own raiment, and led him away to be crucified, and compelled Simon, a Cyrenian,* the father of Alexander and Rufus, who was passing by, to bear the cross after Jesus. A great multitude of people and of women followed and lamented, but Jesus turned to them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree,† what shall be done in the dry?" And two others, who were malefactors, were led with Jesus to be put to death also. And when they were come to a place called Golgotha,‡ that is to say, "the place of a skull," they gave him vinegar to drink mingled with gall,§ but when he had tasted thereof he would not

Golgotha,
or Calvary.

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* **Simon the Cyrenian.**—A fourth part of the population of Cyrene, the Greek colony in Africa, were Jews; and Simon had, probably, come to Jerusalem to keep the Passover; his sons are only mentioned by Mark, who wrote his Gospel at Rome; and Paul, in his Epistle to the Romans, (xvi. 13,) salutes Rufus and his mother.

† **The green tree.**—A green tree is used to represent a righteous man; and a dry, one ripe for destruction, as dry wood for the fire. There is a Jewish proverb, "The dry sticks will kindle (i. e. corrupt) a green one." A green tree is likewise symbolical of a tranquil and flourishing state. Ps. i. 2, 3.

‡ **Golgotha, or Calvary.**—*Golgotha*, as it is called by Matthew, Mark, and John, or *Calvary*, as it is called by Luke, which in Latin has the same meaning, stood just without the western gate of Jerusalem. The scape-goat was also turned towards the west on the day of atonement, and the last sprinkling of the blood of every sacrifice was to the west. The Jews supposed it to be Adam's burial-place.

§ **Vinegar mingled with gall.**—This is Matthew's account: Mark says wine mingled with myrrh. According to the Talmud, it was a grain of frankincense in a cup of wine, which was regularly provided by some ladies of Jerusalem; hence may have been derived the old custom of giving a bowl of ale on the road to Tyburn. Light

drink. Matt. xxvii. 31—34; Mark xv. 20—23; Luke xxiii. 26—33; John xix. 16, 17.

385 The Crucifixion.—It was at the third hour [i. e. 9 A. M., see *note* to sect. 383] that Jesus was crucified, and with him were also crucified the two thieves, one on his right hand and the other on his left, thus fulfilling the Scripture, “And he was numbered with the transgressors.” (Isa. liii. 12.) And Jesus said, “Father, forgive them, for they know not what they do.” And when the soldiers had crucified him, they divided his garments into four parts, to every soldier a part;* but his coat was without seam, being woven from the top throughout, and they therefore cast lots for that; that the Scripture might be fulfilled, “They parted my raiment among them, and for my vesture did they cast lots.” (Ps. xxii. 18.) And Pilate wrote the superscription of his accusation in Greek, Latin, and Hebrew, and put it on the cross, [of which each of the four evangelists gives a different report,] viz.

<i>Matt.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
THIS IS	THE	THIS IS	JESUS
JESUS	KING	THE	OF
THE	OF THE	KING	NAZARETH
KING	JEWS.	OF THE	THE
OF THE		JEWS.	KING
JEWS.			OF THE
			JEWS.

This title many of the Jews read, for the place where Jesus was crucified was near the city: the Chief Priests then said to Pilate, Write not “The King of the Jews,” but that “he said, I am King of the Jews.” Pilate answered, “What I have written, I have written.” Matt. xxvii. 34—38; Mark xv. 24—28; Luke xxiii. 33, 34, 38; John xix. 18—24.

386 Jesus mocked on the cross.—And they that passed

foot considered that Matthew relates what was *really* done out of rancour, whilst Mark merely stated the usual custom without knowing what had taken place.

* **Four parts.**—It does not follow from this that four soldiers only were present, but that these four soldiers had the perquisite, because each of them fixed a limb to the cross.

by reviled Jesus, wagging their heads and saying, “Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.” The Chief Priests, scribes, and elders also mocked him, saying, “He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God.” The soldiers also mocked him, offering him vinegar, and saying, “If thou be the King of the Jews, save thyself.” And one* of the malefactors who were hanged railed on him, saying, “If thou be Christ, save thyself and us !” But the other rebuked him, saying, “Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; for we receive the due reward of our deeds ; but this man hath done nothing amiss.” And he said to Jesus, “Lord, remember me when thou comest into thy kingdom.” Jesus said to him, “To-day thou shalt be with me in Paradise.” Matt. xxvii. 39—44 ; Mark xv. 29—32 ; Luke xxiii. 35—37, 39—43.

Commends his mother to John.—Now there stood by 387 the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When therefore Jesus saw his mother and the disciple whom he loved (John) standing by, he said to his mother, “Woman, behold thy son !” and to the disciple, “behold thy mother !” And from that hour that disciple took her unto his own house. John xix. 25—27.

Darkness prevails : Christ expires.—And from the 388 sixth hour there was darkness over all the land until the ninth hour [i. e. from 12 to 3, p. m.] ; and at the ninth hour Jesus cried with a loud voice, “Eli, Eli,†

* **The two thieves.**—According to Matthew and Mark both the malefactors revile Jesus ; while according to Luke, as above, one was penitent. In the former evangelists there is here an enallage in the number ; the plural being put for the singular. This is often done, where the predicate relates strictly to one subject, while yet the writer expresses the idea generally.

† **Eli and Eloi.**—Matt. says, *Eli*, Mark, *Eloī*. *Eli* is the Syro-Chaldaic for “my God ;” *Eloī*, the Syriac. Ps. xxii. 1.

lama sabachthani?" that is to say, "My God, my God, why hast thou forsaken me?" And some that stood by said, "He calleth for Elias." After this Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, (Ps. lxix. 21,) said, "I thirst." Now there was a vessel full of vinegar, and they filled a sponge with vinegar and put it upon hyssop,* and put it to his mouth, and said, "Let alone, let us see whether Elias will come to save him." And when Jesus had received the vinegar, he cried with a loud voice, "Father, into thy hands I commend my spirit;" and having said, "It is finished," he bowed his head and gave up the ghost. Matt. xxvii. 45—50; Mark xv. 33—37; Luke xxiii. 44, 46; John xix. 28—30.

389 **The veil of the Temple rent, and the graves opened.**
—And, behold, the veil of the Temple [which divided the holy from the most holy place] was rent in twain from top to bottom; and the earth quaked, the rocks were rent, and the graves were opened. And many of the bodies of the saints who slept, arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many. Now when the centurion and them that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God." And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering unto him. Among them were *Mary* Magdalene, *Mary* the mother of James the Less and of Joses, and *Salome* the mother of Zebedee's children. And all the people who had assembled, and beheld the things which were done, smote their breasts and returned. Matt. xxvii. 51—56; Mark xv. 38—41; Luke xxiii. 45, 47—49.

* **Vinegar and hyssop.**—This vinegar (see also note to sect. 384) is the *posca*, or common drink of the Roman soldiers, namely, cheap acid wine mingled with water. In Matthew and Mark the sponge is said to have been placed on a reed; in John, upon hyssop. Probably a stalk or stem of hyssop is to be understood, the stalk not being of any great height. The particular plant designated as hyssop by the Hebrews, has not yet been fully ascertained by botanists.

The taking down from the cross and burial.—Now 390 because it was the preparation, the next day being the sabbath, and a high day, [i. e. the Passover, see *note* to sect. 345,] the Jews desired that the bodies should not remain longer upon the cross. They accordingly besought that the legs of the crucified might be broken, and the corpses carried away ; and the soldiers came and broke the legs of the two thieves, but, when they came to Jesus, they saw that he was dead already, and did not break his legs, but one of them ran a spear into his side, and forthwith there came out blood and water [from the pericardium]. And he (John) that saw it bare record, and his record is true, and he knoweth (testifieth) that he saith true, that ye might believe. For these things were done that the Scriptures should be fulfilled, “A bone of him shall not be broken.” (Ex. xii. 46 ; Ps. xxxiv. 20.) And again, “They shall look on him whom they pierced.” (Zech. xii. 10.) And when evening was come, it being the preparation, Joseph of Arimathea, an honourable counsellor and a good man, who was himself a disciple of Jesus, and waited for the kingdom of God, went boldly to Pilate, and begged the body of Jesus. Pilate marvelled if he were already dead, but being assured of it by the centurion, he gave the body to Joseph ; and Nicodemus also, who had come to Jesus by night, (sect. 40,) brought about an hundred-weight of mixture of myrrh and aloes. And Joseph bought some fine linen, and took the body down, and wound it in linen clothes, with the spices, according to the custom of the Jews, and placed it in his own new tomb, wherein no man had lain, which he had hewn out of a rock in a neighbouring garden ; and after rolling a great stone to the door of the sepulchre, he departed. And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid, and returned, and prepared spices and ointments, but rested on the sabbath [Saturday] according to commandment. Matt. xxvii. 57—61 ; Mark xv. 42—47 ; Luke xxiii. 50—56 ; John xix. 31—42.

The Guard at the Sepulchre.—On the next day, which followed the preparation, the Chief Priests and Pharisees came to

7th Day.
Saturday,
April 6.

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Pilate, saying, “Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead ; so that the last error shall be worse than the first.” Pilate answered, “Ye have a watch : go your way ; make it as sure as ye can.” So they went and made the sepulchre sure, sealing the stone and setting a watch.* Matt. xxvii. 62—66.

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^{The Resurrection.} ^{Sunday morning, April 7.} First party of women, the two Marys and Salome, visit the sepulchre: earthquake and vision of angels.—When the sabbath was past, [that is, after sunset on Saturday evening,] Mary Magdalene, Mary the mother of James, and Salome brought sweet spices, that they might anoint Jesus ; and very early on the morning of the first day of the week, [Sunday,] Mary Magdalene and the other Mary went to the sepulchre. Matt. xxviii. 1 ; Mark xvi. 1, 2. And behold there was a great earthquake, for the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow ; and for fear of him the keepers did shake, and became as dead men. Matt. xxviii. 2—4. The women said amongst themselves, “Who shall roll us away the stone from the door of the sepulchre ?” And when they looked they saw that the stone was rolled away, for it was very great. Mark xvi. 3, 4. And the angel [outside the sepulchre] said to the women, “Fear not ye ! for I know that ye seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay.” Matt. xxviii. 5, 6. And entering into the sepulchre, they saw a young man

* Time of placing the guard.—The Roman guard could of course have no scruple about watching on Saturday, nor would the Jews scruple asking it, any more than they do now to avail themselves of Christian servants on that day ; but Mr. Greswell infers that the application for a watch was not made till the sabbath was over, [i. e. till 6 p. m.,] because till then the Jews would consider the body safe ; and had the guard been placed earlier than Saturday night, the women could not have been ignorant of it on the Sunday morning.

sitting on the right side, clothed in a long white garment, and they were affrighted. And he said to them, “Be not affrighted : ye seek Jesus of Nazareth, who was crucified : he is risen ; he is not here : behold the place where they laid him.” Mark xvi. 5, 6. “And go quickly and tell his disciples and Peter that he is risen from the dead, and goeth before you into Galilee, there shall ye see him, as he said unto you.” And they departed quickly from the sepulchre with fear and great joy, for they trembled and were amazed ; and they did run to bring his disciples word : neither said they anything to any man [on their way], for they were afraid. Matt. xxviii. 7, 8 ; Mark xvi. 7, 8.

The guards go to the city.—Meantime some of the 393 watch came into the city, and told the Chief Priests what had been done, who then assembled the elders, and having taken counsel they gave large money to the soldiers, saying, “Say ye, His disciples came by night and stole him away while we slept ; and if this come to the Procurator’s ears we will persuade him and secure you.” So the soldiers took the money and did as they were taught, and this saying is commonly reported amongst the Jews to this day. Matt. xxviii. 11—15.

Second party of women—Johanna and others—394 visit the sepulchre.—Very early the same morning they [i. e. the women from Galilee, probably Johanna the wife of Chuza, and her party, sect. 115] came to the sepulchre, bringing the spices which they had prepared, and certain others came with them. And they found the stone rolled away from the sepulchre, and they entered in, and found not the body of the Lord Jesus. And whilst they were much perplexed at this, behold, two* men stood by them in shining garments : and they were afraid, and bowed down their faces to the earth, and the two

* Reconciliation of the two angels mentioned by Luke, with the one noticed by Matthew and Mark.—Matthew and Mark only mention one angel, but Matthew speaks of one *outside*, and Mark of one *inside* the sepulchre, and thus both agree with Luke, who, as above, relates that two angels were seen by the women from Galilee. That two different parties of women did visit the sepulchre early in the morning is obvious, by contrasting the three accounts.

men said to them, “Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, [i. e. the two parties of women who had been at different times,] who told these things unto the apostles. And their words seemed as idle tales, and the apostles believed them not. Luke xxiv. 1—11.

395 Mary Magdalene tells Peter and John of Christ's resurrection.—Mary Magdalene having seen the stone taken away from the sepulchre, (sect. 392,) ran to Simon Peter and the other disciple, [John,] whom Jesus loved, and said, “They have taken the Lord out of the sepulchre, and we know not where they have laid him.” John xx. 1, 2.

396 Peter and John visit the sepulchre.—Then Peter and the other disciple ran to the sepulchre, but the latter outran Peter and reached it first, and he stooped down and saw the linen clothes, but went not in. Then Simon Peter followed, and went into the sepulchre, and saw the linen clothes lie, and the napkin, that was about the head of Jesus, lying wrapped up in a place separate from the linen. Then went in the other disciple, and saw and believed,* for as yet they knew not the Scripture, that he

* **John's belief in the Resurrection.**—Mary Magdalene had gone to Peter and John only, who seem to have lodged by themselves in a different part of the city. The other women went apparently to the rest of the disciples (see sect. 394). These accounts are not therefore contradictory. John here believed not only the report of Mary Magdalene that the body had been taken away, for that he must have known and believed, when he stooped down and looked in the sepulchre, but something more and greater. The grave-clothes lying orderly in their place, and the napkin folded together by itself, made it evident that the tomb had not been rifled, nor the body stolen by violent hands; for these garments and the spices would have been of more value to thieves, than merely a naked corpse; at least, thieves would not have taken the pains to fold the garments together. The same circumstances showed also that the body had

must rise again from the dead ; and they then went to their own house. Luke xxiv. 12 ; John xx. 3—10.

1st Appearance of Jesus—to Mary Magdalene.— 397

Meantime Mary Magdalene, out of whom Jesus (sect. 115) had cast seven devils, [and who appears to have followed Peter and John,] stood without at the sepulchre weeping : and as she wept, she stooped down, and looking into the sepulchre, she saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And the angels said to her, “Woman, why weepest thou ?” She replied, “Because they have taken away my Lord, and I know not where they have laid him.” And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was him. Jesus said to her, “Woman, why weepest thou ? whom seekest thou ?” She, supposing him to be the gardener, replied to him, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” Jesus said to her, “Mary.” She turned herself and said, “Rabboni ;” which is to say, Master. Then said Jesus, “Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.” Mary Magdalene then came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. John xx. 11—18. And when the disciples heard that Jesus was alive and had been seen of her, they did not believe. Mark xvi. 9—11.

2nd Appearance—to Cleopas and another disciple on the road to Emmaus.— 398

And, behold, two of the disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs [about 7 or 8 miles west]. And they talked together of all these things which had happened. And while they

not been removed by friends ; for they would not thus have left the grave-clothes behind. All these considerations excited in the mind of John the germ of a belief that Jesus was risen from the dead. He believed *because* he saw ; “for as yet they knew not the Scripture.” He now began to recall and understand our Lord’s repeated declaration that he was to rise again on the third day ; a declaration on which the Jews had already acted in setting a watch.

communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And the one of them, whose name was Cleopas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not." Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, "Abide with us: for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Mark xvi. 12; Luke xxiv. 13—32.

399 3rd Appearance—to Simon Peter.—The two disciples

then returned the same hour to Jerusalem, and found the eleven assembled and others with them, who said, "The Lord is risen indeed, and hath appeared to Simon." And the two disciples then told them what things had been done in the way to Emmaus, and how Jesus was known by the breaking of bread. *Mark xvi. 13; Luke xxiv. 33—35. Comp. 1 Cor. xv. 5.*

4th Appearance—to the Eleven* in the absence of 400 Thomas.—All this occurred on the evening of the first day of the week, [Sunday,] and the doors were shut for fear of the Jews. And as the disciples thus spoke, Jesus appeared in the midst of them and said, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. *Luke xxiv. 36—43; John xx. 19, 20.*

Then said Jesus to them again, "Peace be unto you: as my Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." But he said unto

* **The Eleven.**—It appears from John that Thomas was absent on this occasion, and therefore only *ten* of the apostles were present. But there is no contradiction in Luke's calling them the *eleven*, for he uses the term to express the apostles as a class, without implying that every member was present; just as Paul, in 1 Cor. xv. 5, uses the *twelve* as a designation for the apostolic band, though the company present at the time referred to consisted in fact of only *ten*.

them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." John xx. 21—25.

401 **5th Appearance—to the Eleven, Thomas being present.**—And after eight days again his disciples were assembled within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then said he to Thomas, "Reach hither thy finger, and behold my hands : and reach hither thy hand, and thrust it into my side : and be not faithless, but believing." And Thomas answered and said, "My Lord and my God." Then said Jesus, "Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed." Mark xvi. 14 ; John xx. 26—29. Comp. 1 Cor. xv. 5.

402 **6th Appearance—to the women who had visited the sepulchre.**—And as they [the women] went to tell the disciples, (sect. 392,) behold Jesus met them, saying, "All hail."* And they came and held him by the feet, and worshipped him. Then said Jesus unto them, "Be not afraid : go, tell my brethren that they go into Galilee, and there shall they see me." Matt. xxviii. 9, 10.

403 **7th Appearance—to the Apostles, and probably to the whole body of his disciples in Galilee.**—Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came and spoke to them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching

* Time of the appearance of the women.—According to the present extract from Matthew, it would appear that our Lord appeared to the women on the morning of his resurrection. But the words "*as they went to tell his disciples,*" are of doubtful authenticity (Greswell, Diss. iii. 209—211) ; and as we know that, on the Sunday of the Resurrection, the apostles had not quitted Jerusalem, which Jesus here desires them to do, Mr. Greswell concludes that this occurred on the following Sunday, Nisan 23.

them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world." Amen. Matt. xxviii. 16—20.*

8th Appearance—to his disciples fishing on Lake Tiberias.—After these things Jesus showed himself to the disciples at the sea of Tiberias. Here were Simon Peter, with Thomas who is called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two other disciples. And Peter said, "I go a fishing ;" and the others replied, "We also go with thee." And they entered into a ship to fish, but all night caught nothing. But when the morning was come, Jesus stood on the shore, but the disciples knew not that it was him. Then Jesus said to them, "Children, have ye any meat ?" They answered him, "No." And he said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and were not able to draw the net for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, "It is the Lord." When Simon Peter heard this, he girt his fisher's coat unto him, (for he was naked,) and cast himself into the sea. And the other disciples came in a little ship ; for they were only two hundred cubits, — 350 feet, from land, dragging the net with fishes. When they came to shore, they saw a fire of coals there, and fish laid thereon, and bread. And Jesus said, "Bring of the fish which ye have now caught." Then Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three ; and for all there were so many, yet was not the net broken. Then Jesus said unto them, "Come and dine." And none of the disciples durst ask him, who art thou ? knowing that it was the Lord. Jesus then came and took bread, and gave them, and fish likewise. This was the third time [recorded in this Gospel of John] that Jesus showed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these ?" He said unto him, "Yea, Lord : thou

* 1 Cor. xv. 6.—"After that he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep."

knowest that I love thee." Jesus said to him, "Feed my lambs." Then Jesus said to him again the second time, "Simon, son of Jonas, lovest thou me?" He replied, "Yea, Lord; thou knowest that I love thee." Jesus said unto him, "Feed my sheep." Then said Jesus unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." This spake he signifying by what death he should glorify God.* And when he had spoken this, he saith unto him, "Follow me." Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, "Lord, which is he that betrayeth thee?" Peter seeing him saith to Jesus, "Lord, and what shall this man do?" Jesus said unto him, "If I will that he tarry till I come, what is that to thee? follow thou me." Then went this saying abroad amongst the brethren, that that disciple should not die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?"† This is the disciple [John] who testifieth of these things, and wrote these things: and we know that his testimony is true. John xxi.
1—24.

405 9th Appearance—to James.—“After that he was seen of James” [our Lord’s brother]. 1 Cor. xv. 7.

406 Thursday, May 16, A. D. 30. 10th Appearance—on Ascension Day, or Holy Thursday, at Jerusalem.—Then all the apostles (1 Cor. xv. 7) being assembled to-

* St. Peter's martyrdom.—St. Peter was crucified at Rome in the eleventh year of Nero's reign, with his head downwards, at his own request.

+ Death of John.—The apostle John was alive when Titus came to destroy Jerusalem, A. D. 70, and died a natural death in extreme old age, about A. D. 100.

gether, Jesus commanded them not to depart from Jerusalem, but wait for the promise of the Father, "which," saith he, "ye have heard of me." Acts i. 4. And Jesus said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 44—49. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." When they therefore were come together, they asked of him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Acts i. 5—8.

Jesus conducts the apostles to Bethany.—And Jesus 407 led the apostles out as far as Bethany; and he said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Luke xxiv. 50; Mark xvi. 15—18.

Blesses them, and is taken up into heaven: they return to Jerusalem, and await the Holy Ghost.—And when the Lord had spoken these things, he lifted up his

hands and blessed them ; and while he blessed them, he was parted from them and carried up into heaven, and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel : who said, "Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then the disciples returned to Jerusalem from Mount Olivet, which is a sabbath day's journey, 1216 yards, from the city ; and they were continually in the Temple praising and blessing God. *Mark xvi. 19 ; Luke xxiv. 50—53 ; Acts i. 9—12.*

409 **Conclusion of the Gospel of St. John : the other things that Jesus did.**—And many other signs truly did Jesus in the presence of his disciples, which are not written in this book : but these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. *John xx. 30, 31 ; xxi. 25.*

410 **Conclusion of St. Mark : the progress of the apostles.**—And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen. *Mark xvi. 20.*

NOTE TO PAGE 67

BIOGRAPHICAL NOTICES OF THE TWELVE DISCIPLES.

1. **Simon Peter** was the son of Jonas, a fisherman of Bethsaida, and brother of Andrew, who first introduced him to Jesus. Both Peter and Andrew carried on the trade of their father on the sea of Galilee. Peter, like James and John, was often selected to be near the Saviour on important occasions, such as the raising of Jairus's daughter, the transfiguration, and the apprehension of Christ. In the Acts of the Apostles he is the chief actor as far as chapter xii.; after which he quitted Jerusalem, and, according to Eusebius, visited Asia Minor, but was subsequently present at the great apostolic council in Jerusalem. Proceeding to Antioch, he yielded to Jewish prejudices, and was rebuked by Paul. From Antioch he went into other parts, and again met with Paul at Rome, where both suffered martyrdom, A. D. 67; Peter being, according to tradition, crucified with his head downwards, on the same day that Paul was decapitated.

2. **Andrew**, brother of Peter, was originally a disciple of John the Baptist. Little is personally known of him. Tradition relates that he was martyred at Patrae in Achaia, on a cross called *Crux decussata* (X), and commonly known as St. Andrew's cross.

3. **James the Elder** was the son of Zebedee and Salome, and brother of John the disciple and Evangelist. Both James and John were fishermen, like their father Zebedee, on the sea of Galilee, and were natives of Bethsaida. James was slain in Jerusalem by Herod Agrippa I.

4. **John the Evangelist**, and brother of James the Elder, was chosen, like Peter, to be near the Saviour on important occasions. After the ascension he remained at Jerusalem, but subsequently went to Ephesus. He was afterwards banished to the isle of Patmos, but returned to Ephesus, and there died a natural death at the beginning of the second century. He was the teacher of Polycarp, who died A. D. 169.

5. **Philip** was a native of Bethsaida, and originally a disciple of John the Baptist. He must not be confounded with Philip the deacon. The latter events of his life are vague and uncertain.

6. **Bartholomew**, identified by some with the Nathanael mentioned by John. He was a native of Cana in Galilee. His subsequent history is uncertain.

7. **Thomas Didymus**, known for his want of faith, is said to have subsequently preached in India and suffered martyrdom there.

8. **Matthew**, previously named Levi, was originally a tax-gatherer on the sea of Galilee, and is principally known as being the writer of the Gospel. According to ecclesiastical tradition, he lost his life in Ethiopia.

9. **James the Less**, son of Alphaeus or Cleophas, as he is sometimes called, by Mary, the sister of Mary the mother of our Lord. This James therefore was the first cousin of our Lord, and from thence is frequently called the Lord's brother. He took a prominent part in the great apostolic council at Jerusalem, (Acts xv.,) and was the author of the Epistle of James.

10. **Thaddæus**, also called **Lebbeus**, **Judas**, and **Jude**, was the brother of James the Less, and therefore the first cousin of our Lord. He was probably the author of the Epistle of Jude.

11. **Simon Zelotes**, probably, was so named from being one of the Zealots. He is also called "the Canaanite," (Matt. x. 4,) which, however, may be taken in the original as merely an Aramaic name signifying "zeal," and therefore of the same signification as Zelotes. He may probably be identified with Simon, son of Cleophas and Mary, (sect. 141,) and if so was the brother of James the Less and Thaddæus.

12. **Judas Iscariot**, who carried the bag and betrayed the Lord.

PART II.

ACTS OF THE APOSTLES, INCLUDING THE EPISTLES AND BOOK OF REVELATION.*

ANALYSIS.

I. *History of the outpouring of the Holy Ghost, and early state of the Christian Church at Jerusalem, A. D. 30—37.*

Jerusalem, A. D. 30.—St. Luke's preface : promise of the Holy Ghost, and return of the Son to the Father.—Apostles assemble after the ascension. Sect. 411, 412.

Peter's address to the apostolic assembly.—Necessity for appointing a witness to the resurrection in the room of Iscariot.

ELECTION OF MATTHIAS. 413, 414.

Pentecost, May 26.—Descent of the Holy Ghost : gift of tongues. 415.

Peter's address to the multitude.—We are not drunken : this is the fulfilment of the prophecy of Joel.—Hear of our Lord's life and resurrection.—Proved by David's Messianic prophecies.—These prophecies refer to Jesus, and not to David himself : it is this Jesus who has sent the Holy Ghost. 416—419.

The multitude are aroused : 3000 baptized. 420.

Constitution of the ancient church.—The cripple healed by Peter and John. 421, 422.

* Intercalation of the Epistles, etc.—This portion of the work embraces, 1. *The Acts of the Apostles*, with copious illustrations, in the form of notes, for which see Index at the end, 2. *The continuous History of St. Paul*, completed until his death, by the intercalation and addition of historical matter from the Epistles. 3. *Analysis of the Epistles*, those of St. Paul being inserted in the history of the period when they were written, and which may be referred to by means of the Index ; and those of St. James, Peter, John, and Jude, arranged by themselves as an Appendix to the Acts. 4. *The Book of Revelation*, including the more certain arguments in favour of its authenticity, and an Analysis and Summary of its contents.

Peter's address to the multitude in Solomon's porch.—This man was not healed by our power, but by faith in Jesus Christ, whom ye crucified.—These things ye did through ignorance, but now repent and believe in Jesus Christ, whom the prophets foretold. 423, 424.

1st arrest of the apostles.—Peter and John examined before the Sanhedrim. 425, 426.

Peter's address to the Sanhedrim.—The cripple was healed by the name of Jesus, whom ye crucified, but in whom alone there is salvation. 427.

The Sanhedrim threaten the two apostles, and then release them.—The two apostles join their friends: offer thanksgivings to God.—*Prayer of the apostolic assembly.* 428—430.

2nd effusion of the Holy Ghost.—Community of goods in the early church.—Hypocrisy and death of Ananias and Sapphira.—Increase of the Christian faith. 431—433.

2nd arrest of the apostles.—Their release by an angel.

3rd arrest, about A. D. 32, in the Temple: their examination and treatment by the Sanhedrim. 434, 435.

Peter's address to the Sanhedrim and council.—Jesus, whom ye slew, hath been exalted to be a Prince and a Saviour, and we are his witnesses. 436.

Assembly take counsel to kill the apostles. 437.

Gamaliel's address.—Beware how ye treat these men, and remember Theudas and Judas of Galilee. 438.

Apostles beaten and released: continue preaching. 439.

Appointment of seven deacons, including Stephen, A. D. 37.—Stephen falsely accused before the Sanhedrim, by the synagogue of the Libertines, etc. 440, 441.

Stephen's defence before the Sanhedrim.—Call of Abraham: Canaan promised to him and his posterity.—God's promise of 400 years' Egyptian bondage: institution of circumcision.—Selling of Joseph, and migration to Egypt.—Egyptian slavery: birth and education of Moses.—His flight to Midian.—The angel of the Lord, in a flaming bush at Sinai, sends him to deliver Israel.—Though refused by the Jews, he became their ruler and deliverer.—This was that Moses, who prophesied the Messiah—who received the lively oracles at Sinai—whom our fathers would not obey, but said to Aaron, “Make us gods!”—Then God gave them up to worship the host of heaven, Moloch, and Remphan.—They had the tabernacle for which Solomon built a house.—But God dwelleth not in temples made with hands.—Ye also resist the Holy Ghost as your fathers did. 442—455.

Martyrdom of Stephen, and Saul's persecutions; spread of the Gospel beyond Jerusalem. 456, 457.

Notes.—The lots cast by the apostles (414). Feast of Pentecost (415). Parthians, Medes, Elamites, Mesopotamians, and peoples of Asia Minor, Crete, Egypt, and Arabia (415). Four elements of ancient Christian worship (421). The earliest Christians favoured by the Jews (421). The gate Beautiful (422). Nature of the sin of Ananias and Sapphira (432). The Council and Senate (435). Account of Gamaliel (438). Theudas (438). Judas of Galilee (438). Contentions between the Hellenistic and the Hebrew Jews (440). Synagogues at Jerusalem (441). The Libertines (441). Object and character of Stephen's discourse (442). Charran (442). Duration of the Egyptian bondage (443). Quotation from Amos (452). Worship of the stars, of Moloch, and of Remphan (452). Saul before his conversion (456). Note on the execution of Stephen (456).

II. *Progress of the Gospel amongst the Gentiles and the Conversion of Saul, A. D. 37—43.*

Samaria, A. D. 37.—Philip the deacon plants the church in Samaria.—Conversion of Simon Magus.—Peter and John sent from Jerusalem: Simon desires to purchase the power of imparting the Holy Ghost. 458—460.

Gaza, Azotus, and Cæsarea.—Philip converts and baptizes the eunuch of Candace, queen of Ethiopia. 461.

Judea: Jerusalem.—Saul obtains letters from the high priest, to the synagogues at Damascus.—Miraculous appearance on the journey. 462, 463.

Syria Proper: Damascus.—The Lord appears to Ananias: Saul recovers his sight and is baptized.—Saul preaches at Damascus. 464, 465.

Arabia, A. D. 38.—Saul goes into the deserts of Arabia, but soon afterwards returns to Damascus. 466.

Damascus, A. D. 38—41.—Saul resides there three years: Jews conspire against him: he escapes to Jerusalem. 467.

Jerusalem, A. D. 41.—Disciples afraid to receive Saul until recommended by Barnabas.—Greek Jews conspire to slay him: he goes through Cæsarea Philippi to Tarsus. 468, 469.

Peaceful condition of the Church in Palestine. 470.

Galilee; Lydda.—Peter heals Æneas. 471.

Joppa.—Peter restores Tabitha (Dorcas) to life. 472.

Cæsarea Stratonis.—Cornelius commanded by an angel to send for Peter. 473.

Joppa.—Peter's vision of unclean beasts.—He receives the messenger from Cornelius. 474, 475.

Cæsarea Stratonis.—Peter's meeting with Cornelius. 476.

Peter's address in the house of Cornelius.—Those of every nation who fear God will be accepted: Jesus of Nazareth is the Lord of all. 477.

The Holy Ghost descends on the company, and they are baptized. 478.

Jerusalem.—Peter rebuked by the Jewish Christian Church, for mingling with the Gentiles.—He relates his vision: the Church reconciled. 479, 480.

Northern Syria: Antioch.—Gospel preached here after Stephen's martyrdom.—Church at Jerusalem send Paul and Barnabas here. 481, 482.

Disciples first called Christians at Antioch, A. D. 41, 42.

Agabus prophesies a famine. 483.

Jerusalem, A. D. 43.—**HEROD AGRIPPA I.** kills James the Elder, and imprisons Peter.—Peter delivered by an angel: the guard put to death.—*Death of Herod Agrippa I.* 484—486.

Notes.—Life and doctrines of Simon Magus (460). Gaza (461). Ethiopia (461). Conversion of Abyssinia (461). Azotus and Cesarea (461). Official nature of Paul's visit to Damascus (462). Meaning of the phrase, “Kick against the pricks” (463). Syria and Damascus (464). Aretas, king of Arabia Petreæ (467). Tarsus (469). The church at rest (470). Lydda and Sharon (471). Account of Cornelius (473). Antioch (481). Men of Cyprus and Cyrene (481). Greeks (481). New Testament prophets (483). The Roman guard (484). Connexion between Tyre and Sidon and the dominions of Herod (486). Josephus's account of Herod's death (486).

III. Paul's First Apostolic Journey, starting from and returning to ANTIOCH, the capital of Syria, and mother Church of the Gentiles, A. D. 43—45.

NORTHERN SYRIA. **Antioch, Seleucia on the coast, Isle of Cyprus, A. D. 43, 44.**—Saul and Barnabas return to Antioch, A. D. 43: appointed missionaries to the Gentiles, A. D. 44.—Saul, Barnabas, and John Mark proceed to Cyprus: meet with Elymas the sorcerer.—Elymas struck blind.—Progress to Perga: John Mark returns to Jerusalem. 487—489.

Saul's name changed to Paul at Cyprus.

ASIA MINOR. **Perga in Pamphylia: Antioch in Pisidia, A. D. 44.**—Paul and Barnabas preach in the Jewish synagogues. 490.

Paul's discourse to the Jews.—God chose our fathers and raised up David.—From David's seed he raised up a Saviour, Jesus, of whom John the Baptist spake.—To you of the stock of Abraham is this salvation sent: though crucified and buried, he was raised from the dead.—Beware therefore, lest ye despise, and wonder, and perish. 491—494.

Many Jews and proselytes follow Paul: the Gentiles pray him to preach to them.—Paul preaches to the GENTILES: envy of the Jews. 495, 496.

Paul's defence for preaching to the Gentiles.—The word was first spoken to you Jews, but ye put it from you, and God sent us to the Gentiles. 497.

The Gentiles receive the gospel: the Jews expel Paul and Barnabas. 498.
Iconium in Lycaonia.—Paul and Barnabas preach at Iconium, but are driven by persecution to Lystra. 499.

Lystra and Derbe in Lycaonia.—Paul and Barnabas heal a cripple: taken for gods, but rebuke the people.—Paul stoned, but recovers. 500, 501.

Lycaonia, Pisidia, and Pamphylia.—Paul and Barnabas organize and confirm the churches in Lystra, Derbe, and Iconium in Lycaonia, and in Antioch in Pisidia, and then return through Pamphylia to the port of Attalia, from whence they return to **Antioch in Syria, A. D. 45.** 502.

Notes.—Saul and Paul (489). Asia Minor (489). Perils of waters and perils of robbers on the journey from Perga to Antioch (490). Date of Timothy's conversion (499). Paul and Barnabas mistaken for gods (500). Presbyters and elders (502).

IV. *The Apostolic Council at Jerusalem, A. D. 45—48.*

Jerusalem, A. D. 45. —PRIVATE journey of Paul, Barnabas, and Titus to Jerusalem, concerning the preaching to the Gentiles.	503.
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Jerusalem, A. D. 48. —PUBLIC journey of Paul and Barnabas to Jerusalem, concerning circumcision.	505.

THE APOSTOLIC COUNCIL.

Speech of Peter.—Why put a yoke on the Gentiles, which neither we nor our fathers could bear? 506, 507.

Paul and Barnabas declare what they have done amongst the Gentiles. 508.

Speech of James.—Peter hath declared that God, at first, visited the Gentiles, and this is proved by the prophets.—Let us not then overburden the Gentiles, but only enforce abstinence from idolatry, blood, etc. 509, 510.

The assembly send two deputies with Paul and Barnabas to Antioch. 511.

Apostolic letter from the church at Jerusalem to the Gentile churches.

—We have heard that certain members of our church have troubled you concerning circumcision.—We have therefore, in common council assembled, determined to send you Judas and Silas, with Barnabas and Paul.—To say, that we only require you to abstain from meat offered to idols, blood, things strangled, and fornication. 512—514.

Antioch in Syria.—The letter read: Judas returns. 515.

Notes.—Difference between the private journey related in Galatians and the public one recorded in Acts (503). Converted Gentiles to follow the same observances as the proselytes of the gate (510). Note on the flesh of idolatrous sacrifices, blood, and things strangled (510).

V. *Paul's Second Apostolic Journey, starting from and returning to ANTIOCH, in Syria, A. D. 49—52.*

SYRIA. **Antioch, A. D. 49.**—Paul desires to go on another tour: disagrees with Barnabas on account of John Mark, and takes Silas instead. 516.

ASIA MINOR. Cilicia: Lystra and Derbe in Lycania.—Call and circumcision of TIMOTHY. 517.

Phrygia, Galatia, and Troas in Mysia.—Paul, Silas, and Luke called to Macedonia.

Voyage by Samothrace to Neapolis in Macedonia. 518.

NORTHERN GREECE, OR MACEDONIA. Philippi.—Conversion and baptism of Lydia.—Paul exorcises a female soothsayer.—Paul and Silas carried before the duumvirs and imprisoned.—An earthquake: conversion and baptism of the keeper and his household.—Roman citizenship of Paul and Silas: the duumvirs beseech them to depart. 519—523.

Amphipolis, Apollonia, and Thessalonica.—Paul and Silas, without Luke, preach at Thessalonica.—Dwell with Jason : receive aid from the church at Philippi.—Driven from the city. 524—526.

Berea.—Go to Berea, but again driven away by Jews from Thessalonica.—Paul proceeds to Athens : Silas and Timothy remain at Berea. 527, 528.

SOUTHERN GREECE, OR ACHAIA.—**Athens, A. D. 50—52.**—State of Athens.—Paul aroused at the idolatry.—Taken to the Areopagus. 529—531.

Paul's address on Mars' Hill.—I declare to you “the unknown God,” whom ye ignorantly worship.—He made all things, and dwells in no temple, and needs nothing, except that man should seek him.—We must not then liken the Godhead to an image.—God hath now commanded all men to repent through Jesus, whom he raised from the dead. 532—535.

A few Athenians believe.—Paul joined by Timothy from Athens, but sends him from thence to comfort the church at Thessalonica. 536, 537.

Corinth.—Paul's first visit : labours at tent-making.—*Writes the Epistle to Galatians.*—State of the Galatian church : scope of the Epistle.—Silas and Timothy come from Macedonia : Paul opposed by the Jews.—Enters the house of Justus, and converts Crispus and others : his vision.—Brought before Gallio, the proconsul of Achaia.—*Writes the two Epistles to the Thessalonians* : state of the church at Thessalonica.—Receives a contribution from Philippi.—Sails to Ephesus with Aquila and Priscilla and others. 538—546.

ASIA MINOR. Ephesus in Lydian Asia, A. D. 52.—Preaches in the Jewish synagogue there. 546.

PALESTINE. Cæsarea Stratonis, and Jerusalem.—Sails to Cæsarea, and hastily passes on to Jerusalem, from whence he returns to **Antioch in Syria.** 547.

Notes.—Barnabas and John Mark (516). Troas (518). Luke (518). Macedonia, or Northern Greece (519). Assembly of Jewish proselytes on the banks of the river, (519). Purple (519). Spirit of divination (520). The magistrates of duumvirs of Philippi (521). Paul accused of introducing new gods : state of the Roman law concerning religions (521). Sergeants at Philippi (523). Scourging of the Roman citizen contrary to the law (523). Paul accused of introducing another king than Caesar (526). Achaia, and the division of Greece under the Romans (529). Rise and development of the schools of philosophy : the Epicureans and Stoicks (530). The Areopagus (531). Mars' Hill (531). The altar of the unknown God (532). Quotation from Aratus (533). Dionysius the Areopagite (536). Corinth (538). Luke's statement confirmed by Suetonius (538). Paul's trade of tent-making (538). Aquila and Priscilla (538). Date of the different Epistles (540). Subsequent contentions at Corinth (542). Gallio (543). Sosthenes (543). Nature of Paul's vow (546).

VI. *Paul's Third Apostolic Journey, and apprehension in Jerusalem,* A. D. 52—56.

ASIA MINOR. Galatia and Phrygia, A. D. 52.—Paul leaves Antioch in Syria, and proceeds through Asia Minor to Ephesus, the capital of Lydian Asia. 548.

Lydian Asia : Ephesus, A. D. 53—55.—Meantime Apollos had visited Ephesus and become more thoroughly instructed in the gospel.—Paul now at Ephesus re-baptizes certain disciples of John.—Preaches and confirms the word by miracles.—Defeat of certain exorcists and conversion of

many.—Paul sends Timothy and Erastus to Macedonia.—*Writes the 1st Epistle to the Corinthians*: Scope.—Demetrius excites a tumult.—The mob seize Gaius and Aristarchus, and rush to the theatre.—The city recorder quiets and disperses the multitude.—Paul leaves for Macedonia.

549—558.

NORTHERN GREECE, OR MACEDONIA.—Paul confirms the churches here.—*Writes the 2nd Epistle to the Corinthians*. 559.

NORTH-WESTERN GREECE. Illyricum.—Progress westward beyond Macedonia. 560.

SOUTHERN GREECE, OR ACHAIA. Corinth, A. D. 56.—2nd visit.—*Writes the Epistle to the Romans*.—Contemporary state of the church in Rome.—Scope of the Epistle. 561—564.

Paul returns through Northern Greece, or Macedonia, where at Philippi he is joined by Luke. 565.

ASIA MINOR. Troas in Mysia.—Paul and Luke sail from Philippi to Troas.—Paul preaches and administers the sacrament, and restores Eutychus.—*Southerly voyage from Troas along the western coast of Asia Minor*. 566—568.

Miletus in Ionia.—Paul at length reaches Miletus, where he summons the presbyters from Ephesus. 569.

Paul's address to the Ephesian elders and bishops.—Ye know how I have served the Lord, and have kept back nothing through regard for censure or favour.—And now I go to Jerusalem, where bonds await me, and ye shall see me no more.—I charge you therefore to watch over the safety of your flock.—And now I commend you to God, but beseech you above all to remember the poor. 570—573.

Paul's farewell. 574.

Voyage round the southern coast of Asia Minor, and then continued to Phœnicia. 575.

PHœNICIA. Tyre.—Paul and Luke land here, and the brethren try to persuade them not to go to Jerusalem. 576.

Ptolemais and Cæsarea Stratonis.—Agabus prophesies Paul's imprisonment. 577.

Course to Jerusalem with Mnason of Cyprus and others. 578.

JUDÆA. Jerusalem.—Paul assumes a vow to conciliate the Jewish believers.—Seized by the Jews and dragged from the temple.—Rescued by Lysias, the captain of the Roman garrison. 579—581.

Paul's speech to the multitude from the stairs of the castle of Antonia.

—I am a Jew and was educated as a Jew, and was zealous for the law of Moses.—But as I went to bring its violators to Jerusalem, Jesus appeared in a light from heaven.—And ordered me to go into Damascus.—There Ananias restored my sight, and assured me that I had been chosen as a witness for Christ.—And I went to Jerusalem, and was ordered in a vision to go to the Gentiles. 582—586.

The multitude break into a rage: Paul brought into the castle: escapes scourging by pleading his Roman citizenship.—The Roman tribune sends Paul to the Sanhedrim: the examination.—Paul creates a division between the Sadducees and Pharisees.—Conspiracy of 40 Jews to slay Paul: its discovery. 587—590.

Notes.—Silas (548). Ephesus (548). Tyrannus (551). Exorcists (552). Curious arts, or magic (552). Demetrius the silversmith (555). The theatre at Ephesus (556). The Asiarchs (556). Alexander (556). Town clerk or recorder (557). Ephesus the guardian of Diana (557). The image which fell from Jupiter (557). Dangers which might arise from the uproar (557). Paul's projected visit to Spain (562). The window (567). Character of the assembly at Miletus (570). Interesting nature of Paul's address (572). “It is more blessed to give than to receive” (573). Patara (575). Paying the expenses of poor Nazarites (579). The Nazarite vow (579). Josephus's different accounts of the Egyptian (581). Subject matter of Paul's speech (582). Early education of Paul (582). Civis Romanus sum (587). How the rights of Roman citizenship were acquired (587). Ananias (588). Public nature of the conspiracy against Paul (590).

VII. *Paul's Imprisonment at Cæsarea, A. D. 56—58.*

GALILEE. Cæsarea Stratonis, A. D. 56.—The Roman tribune sends Paul to Felix at Cæsarea.—Paul brought before Felix the Procurator and Ananias the high priest. 591, 592.

The trial of Paul in the prætorium of Felix.—Speech of Tertullus for the prosecution.—Paul's reply.—Felix defers the judgment. 593—595.

Paul subsequently preaches before FELIX and DRUSILLA. 596.

Two years' imprisonment, A. D. 56—58: Felix succeeded by Festus. 597.

Festus Procurator, A. D. 58.—Festus at *Jerusalem*, refuses to send for Paul from Cæsarea, but at length returns himself to Cæsarea.—Paul tried before Festus: APPEALS to CÆSAR.—AGRIPPA II. and BERNICE pay their respects to Festus.—Conference concerning Paul. 598—601.

Audience hall in the prætorium of Festus.—Paul brought before Agrippa II.—Festus opens the proceedings. 602, 603.

Speech of Paul.—I am glad to speak before you, king Agrippa, because I know you are well acquainted with the Jewish laws.—All the Jews know that I lived a Pharisee.—I am now accused of believing that God's promise of a Messiah is fulfilled in Jesus.—At first, indeed, I myself opposed the name of Jesus, and persecuted the saints in Jerusalem and in distant cities.—But on my way to Damascus, Jesus appeared to me and sent me to preach the gospel to the Gentiles.—Wherefore I obeyed the heavenly vision, and for this the Jews seek to kill me. 604—609.

Conversation of Agrippa and Festus with Paul.—Dismissal of the assembly. 610, 611.

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VIII. *Paul's Voyage to Rome, and commencement of his first Imprisonment there, A. D. 58, 59.*

Mediterranean Sea, A. D. 58.—Paul, Luke, and Aristarchus embark in an *Adramyttium* ship, under the charge of Julius.—Northerly course from Cæsarea to Sidon in Phœnicia.—North and westerly course round the island of Cyprus to Myra in Lycia.—Westerly course in an *Alexandrian* ship from Myra to Cnidus, and then north-west to Crete. 612—615

The Fair Havens, south of Crete.—Paul foretells a dangerous voyage, but is not believed. 616.

Mediterranean and Adriatic Seas.—The ship driven about in great distress.—Paul encourages those on board by promising safety.—**Midnight.** Discovery of land.—Soldiers prevent the sailors from leaving the ship.—Paul with cheering words advised them all to eat.—**Daybreak.** The ship-wreck: escape of those on board. 617—622.

Melita, or Malta, A. D. 58, 59, winter.—Hospitable reception of Paul and his companions.—Paul's escape from a viper.—Heals the father of Publius and others. 623—625.

Mediterranean Sea, A. D. 59.—Northerly voyage from *Malta* to *Puteoli*. 626.

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3rd, Analysis of its contents. I. The Introduction, viz.: the heading.—The general dedication to the seven churches of Asia Minor.—The seven minor dedications. 686—688.

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III. The Appendix, containing the concluding discourse of the angel to St. John, and of St. John to his readers. 704.

SUMMARY.

I. *History of the outpouring of the Holy Ghost, and early state of the Christian church at Jerusalem.* A. D. 30—37.

St. Luke's Preface: promise of the Holy Ghost, and 411 return of the Son to the Father.—“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen : to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God : and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, ‘Lord, wilt thou at this time restore again the kingdom to Israel ?’ And he said unto them, ‘It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.’ And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.”
Acts i. 1—9.

Apostles assemble after the Ascension.—
While the apostles were looking stedfastly towards heaven after our Lord's ascension,

412

Judæa.
Jerusalem.
A. D. 30.

two men in white apparel appeared and said, “Why stand ye gazing? this same Jesus shall come again in like manner as ye have seen him go into heaven.” The apostles then returned to Jerusalem, which is a sabbath day’s journey distant, [about 7 furlongs,] and assembled in an upper chamber, where abode the eleven, viz. Peter, James the Elder, son of Zebedee and Salome, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the Less, son of Alpheus, (sect. 263,) Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and with Mary the mother of Jesus, and with his brethren. In those days Peter stood up in the midst of the disciples, who then numbered about 120, and spoke as follows. Acts i. 10—15.

Peter addresses the Apostolic Assembly.

413 **Necessity for appointing a witness to the Resurrection in the room of Iscariot.**—“Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood. For it is written in the book of Psalms, ‘Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take’ (Psal. lxix. 25; cix. 8). Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” Acts i. 17—22.

414 **Election of Matthias.**—The assembly then appointed Joseph called Barsabas, who was surnamed Justus, and Matthias, as candidates for the vacant apostleship; and having prayed that the Lord should show which of the two he had chosen, they gave forth their lots,* and it fell

* **The lots cast by the apostles.**—They put their names together in an urn, and into another urn a small roll of paper having the word apostle wrote within it, together with blank rolls; then out of each urn they each drew one roll, as in the division of the land. *Grotius*

upon Matthias, who therefore was numbered with the eleven. Acts i. 23—26.

Descent of the Holy Ghost: gift of tongues.—When the day of Pentecost* had fully arrived, all the apostles were gathered together in one place, and suddenly a sound came from heaven as of a rushing mighty wind, and filled the house in which they were sitting. And cloven tongues appeared as of fire, and sat upon each of them ; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. At this time devout men of every nation under heaven were dwelling at Jerusalem, and when this miraculous event was noised abroad, the multitude gathered together and were confounded at hearing their own language spoken, and said, “Are not these men Galileans ? yet now we hear them speak in our tongues—Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and [Proconsular] Asia, (sect. 489, *note*,) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,† we do hear them speak in our

Feast of Pentecost, May 26,
A. D. 30.

* The feast of Pentecost was celebrated on the 50th day from Nisan 16th, when the Passover was celebrated, [see Gospels, sect. 345.] and consequently took place 10 days after our Lord's ascension. It was kept as a memorial of the giving of the law to Moses on Mount Sinai, and also as a feast of in-gathering or first-fruits. See *Old Testament History*, sect. 189.

† Parthians, Medes, Elamites, Mesopotamians, and people of Asia Minor, Crete, Egypt, and Arabia.—This enumeration of the various nations, amongst whom the Jews and proselytes were born, who had now gathered together, begins at the far north-east, and stretches to the west and south. First are mentioned the Parthians, whose territory lay to the north-east of Media, and north of Aria, and was entirely surrounded by mountains ; then the Medes, south of the Caspian Sea, and east of the Euphrates ; the Elamites, south of Media ; the Mesopotamians, between the Euphrates and Tigris ; Cappadocia, Pontus, Lydian Asia, which included Mysia, Lydia, and Caria, and formed a part of Proconsular Asia, (see sect. 489, *note*,) Phrygia, and Pamphylia, in the peninsula of Asia Minor ; Egypt and the extreme region of Libya in Northern Africa ; the Greek colony of Cyrene, on the African coast ; the island of Crete, in the Mediterranean, and the vast peninsula of Arabia.

tongues the wonderful works of God." Some that were in doubt said, "What meaneth this?" Others mocked, saying, "These men are full of new wine." Peter then stood up with the eleven, and delivered the following discourse. *Acts ii. 1—14.*

Peter's address to the multitude.

416 We are not drunken: this is the fulfilment of the prophecy of Joel.—"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel (ii. 28—32); 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.'"
Acts ii. 14—21.

417 Hear of our Lord's life and resurrection!—"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."
Acts ii. 22—24.

418 Proved by David's Messianic prophecies.—"For David speaketh concerning him, 'I foresaw the Lord always before my face, (Ps. xvi. 8,) for he is on my right hand, that I should not be moved (Ps. cix. 31): therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.'"
Acts ii. 25—28.

419 These prophecies refer to Jesus, and not to David himself: it is this Jesus who has sent the Holy Ghost.—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy

Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts ii. 29—36.

The multitude are aroused: 3000 baptized.—The 420 multitude were now pricked in their hearts, and said to Peter and the other apostles, "Men and brethren, what shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And he continued to testify and exhort, saying, "Save yourselves from this untoward generation." And those that gladly received the word were baptized, and the same day 3000 people were added to the church. Acts ii. 37—41.

Constitution of the ancient church.—The new members continued faithfully in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers,* 421 and many wonders and signs were done by the apostles. And all that believed were together, and had all things in common, and sold their goods and possessions, and parted them as each had need. And they continued daily in the Temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favour with all the

* Four elements of ancient Christian worship are here mentioned, viz. 1. *The apostles' doctrine*, which we may conclude was based on the writings of the Old Testament, and derived its specific Christian character from the circumstance that the predictions of the Old Testament were exhibited in their fulfilment of the person of Jesus of Nazareth. 2. *The fellowship*, which probably signifies the bestowment of outward means of support, whether in money or goods, especially such gifts as were presented in the public assemblies. 3. *The breaking of bread*, which alludes to the habit which prevailed amongst the early Christians of eating together daily, and of never taking a common meal without observing the Lord's supper. 4. *Prayers*, which were especially connected with the celebration of the Lord's supper.

people.* And the Lord added to the church daily such as should be saved. Acts ii. 42—47.

- 422 **The cripple healed by Peter and John.**—Peter and John went up to the Temple at the hour of prayer, being the ninth hour, [evening sacrifice, 3 p. m.,] and a man who had been lame from his birth, and who was carried daily to the gate called Beautiful,† asked them for alms. Peter then said to him, “Look on us!” and when he expected to receive something, the apostle said, “Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.” And Peter took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength, and he leaped up and walked with them into the Temple and praised God. The people who knew the cripple were now filled with wonder, and gathered together round Peter and John in Solomon’s porch, and Peter thus addressed them. Acts iii. 1—11.

Peter’s address to the multitude in Solomon’s Porch.

- 423 This man was not healed by our power, but by faith in Jesus Christ, whom ye crucified.—“Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name

* The earliest Christians favoured by the Jews.—The earliest Christians of the apostolic church at Jerusalem had continued to associate with the Jews in the services of the Temple, and only held their Christian institutions in connexion with the ordinances of the Old Testament; and so little did this appear to the people an incompatible thing, that they wished well to the Christians. But so soon as the fickle multitude perceived, in addition to the loving spirit of the brotherhood of believers, the moral earnestness which reigned amongst them, they changed their views, and began to persecute the Christians.

† The gate Beautiful.—This gate was so called, probably, from the bas-relief lily-work in Corinthian brass with which, according to Josephus, the door was covered. There was generally a congregation of beggars in the neighbourhood of the Temple.

through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.” Acts iii. 12—16.

These things ye did through ignorance, but now repent and believe in Jesus, whom all the prophets foretold.—“And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, ‘A prophet shall the Lord our God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.’ Deut. xviii. 15, 18, 19. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ‘And in thy seed shall all the kindreds of the earth be blessed.’ Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” Acts iii. 17—26.

1st arrest of Peter and John.—Whilst Peter was thus speaking, the priests, and the captain of the [Levitical guard of the] Temple, and the Sadducees, being grieved that the people should be thus taught, and the resurrection of Jesus from the dead thus preached, seized Peter and John, and kept them in hold until the next day, as it was now evening: many of the multitude, however, believed, to the number of 5000 men. Acts iv. 1—4.

Examined before the Sanhedrim.—The next day the Sanhedrim, including Annas the high priest, (Gospels, sect. 375, note,) Caiaphas, John, Alexander, and all the high priest’s kindred, were assembled at Jerusalem, and having set Peter and John in the midst, asked them by what power and by what name they had acted. Then Peter, being filled with the Holy Ghost, replied as follows. Acts iv. 5—8.

Peter’s address to the Sanhedrim.

The cripple was healed by the name of Jesus, whom ye crucified, but in whom alone there is salvation.—“Ye rulers of the people,

and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts iv. 8—12.

428 The Sanhedrim threaten the two apostles and then release them.—When the members of the Sanhedrim saw the boldness of Peter and John, and yet perceived that they were ignorant and unlearned, (i. e. had not received a Rabbinical education, see Gospels, sect. 190, *note*,) they knew that the two apostles had been with Jesus; and seeing the healed cripple standing by, they could say nothing. They accordingly commanded them to go aside out of the council, and then conferred amongst themselves, saying, “What shall we do with these men? They have performed a notable miracle, which is manifest to all the dwellers in Jerusalem, therefore to prevent its spreading further among the people, let us threaten them that from henceforth they speak no more in this name.” They then again called in the two apostles, and commanded them neither to speak nor teach in the name of Jesus. Peter and John answered, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard.” The Sanhedrim then further threatened them, but at last released them, being unable to punish them because of the people, who all glorified God for the miracle, as the man was about 40 years old when he was healed. Acts iv. 13—22.

429 The two apostles join their friends: offer thanksgivings to God.—Peter and John, on being released, went to their own company and reported all that the Sanhedrim had said, upon which they all lifted up their voice to God, as follows. Acts iv. 23, 24.

430 Prayer of the Apostolic Assembly.—“Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the

earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.” Acts iv. 24—30.

Second effusion of the Holy Ghost: community of goods in the early church.—When they had thus prayed, the place was shaken, and the assembly were all filled with the Holy Ghost, and spoke the word of God with boldness; and the apostles gave witness of the resurrection of the Lord Jesus with great power, and great grace was upon them all. And the multitude that believed were of one heart and one soul, and possessed all things in common. None of them were in want, for the possessors of lands and goods sold them, and laid the proceeds at the apostles' feet, and distribution was made to every man according to his need. And Joses, who was surnamed Barnabas by the apostles, and was a Levite of Cyprus, having land, sold it, and laid the money at the apostles' feet. Acts iv. 31—37.

Hypocrisy and death of Ananias and Sapphira.—At this time a certain man, named Ananias, sold a possession and kept back part of the price, and laid only a certain portion at the apostles' feet, and his wife Sapphira was privy to the whole transaction. But Peter said to him, “Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.” And Ananias hearing these words, gave up the ghost, and great fear came on all those who heard these things. And the young men arose, wound him up, and carried him out and buried him. About three hours after, his wife Sapphira, ignorant of what had occurred, came in, and Peter asked her whether she and her husband had sold the land for the amount stated. Sapphira replied, “Yes”

Then Peter said to her, “ How is it that ye have agreed together to tempt the Spirit of the Lord ? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.” Then she fell down at his feet, and yielded up the ghost : and the young men came in, and found her dead, and carrying her forth buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.*

Acts v. 1—11.

433 **Increase of the Christian faith.**—Many signs and wonders were now wrought by the hands of the apostles among the people ; many believers were added to the Lord, both men and women ; but the multitude of those not yet converted were restrained by a certain awe from mingling with them. The sick were brought out into the streets and laid on beds and couches, that at the least the shadow of Peter passing by might overshadow them.

* **Nature of the sin of Ananias and Sapphira.**—This is the first trace of a shade which falls upon the pure, bright form of the young church. A member of the Christian body misguidedly attempts, along with his wife, to deceive the apostles and the whole church, by bringing forward a smaller price than he had received for a piece of ground which he had sold. Hypocrisy was therefore the peculiar sin of Ananias and Sapphira. It is probable that among the new Christians a kind of holy rivalry had sprung up, and every one was eager to place his superfluous means at the disposal of the church. Now, this zeal actuated many a one who was not in heart properly freed from attachment to earthly things ; and thus it happened that Ananias too sold some property, but afterwards secretly kept back part of the price. *Vanity* was the motive of the sale, hypocrisy the motive of the concealment : he wished to appear as disinterested as others, and yet he could not let go his hold of mammon. The punishment itself has been supposed by some, who have not fully considered the circumstances, to have been severe, when compared with the treatment of Simon Magus and Elymas (sect. 50). But in the first place, the hypocrisy of Ananias and his wife was uncommonly daring, and must have undermined, if it had succeeded, the consideration of the apostles ; and, secondly, it must be duly remembered, that these persons had experienced the power of the Holy Ghost, and yet could abandon themselves to so gross a sin. It is not the deed alone, but the condition of him who perpetrates it, which determines the measure of the guilt. Simon and Elymas were free from the great responsibility which lay upon Ananias, because they had not the experience which we must ascribe to him. When this experience existed even an apparently smaller sin required to meet with the severer punishment.

Also the sick and demoniacally possessed were brought by the multitude from the cities surrounding Jerusalem, and they were healed every one. Acts v. 12—16.

2nd arrest of the apostles : their release by an angel. 434
—Then the high priest and all who were with him, being of the sect of the Sadducees, rose up with great indignation, and seized the apostles, and placed them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth and said, “Go, stand and speak in the Temple to the people all the words of this life.” Acts v. 17—20.

3rd arrest in the Temple : examination and treatment by the Sanhedrim. —Next Chr. A. D. 32. morning the released apostles went early into the Temple and taught. Meantime the high priest and those who were with him called together the Sanhedrim and the assembly of elders,* and sent to the prison for the apostles. The officers found that the prisoners had vanished, and on returning to the council said, “We found the prison shut, and the keepers standing before the doors, but we found no man within.” The high priest, and the captain of [the Levitical guard of] the Temple, and the chief priests, now doubted what would be the end of the matter, when some one came and said, “Behold, the men whom ye put in prison are standing in the Temple, and teaching the people.” The captain then went with the officers and brought the apostles without violence, for they feared lest they should be stoned by the people. When the apostles were placed before the assembly, the high priest said to them, “Did we not command you not to teach in this name ? and now ye have filled Jerusalem with your doctrine, and intend to bring this man’s [Jesus’s] blood upon us.” Then Peter and the other apostles answered as follows. Acts v. 21—28.

* **The council and senate.**—The original text is thus rendered in our authorized version. “The high priest . . . called the *council* together and all the *senate*.” I have, however, here translated the passage, “τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν,” literally. This *γερουσία*, or council of elders, is here distinguished from the Sanhedrim, and must denote experienced men, who, in particular cases, were associated with that body in their deliberations. In the Apocrypha the word denotes the Sanhedrim itself.

Peter's address to the Sanhedrim and Council.

- 436 Jesus whom ye slew hath been exalted to be a Prince and a Saviour, and we are his witnesses.—“ We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him.” Acts v. 29—32.
- 437 Assembly take counsel to kill the apostles.—At this speech the assembly were cut to the heart, and took counsel to slay the prisoners, when a member of the Sanhedrim, named Gamaliel, who was both a Pharisee and a doctor of the law, and held in great public estimation, stood up and commanded that the apostles should be removed for a short time, and he then delivered the following speech. Acts v. 33, 34.

*Speech of Gamaliel.**

- 438 Beware how ye treat these men ; remember Theudas and Judas of Galilee.—“ Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up *Theudas*,† boasting himself to be somebody ; to whom a

* Account of Gamaliel.—Gamaliel, according to the Talmud, was the son of Rabbi Simeon, and the grandson of the celebrated Rabbi Hillel, the founder of the celebrated school amongst the Pharisees. On account of his piety and Rabbinical learning, Gamaliel had acquired much fame, and he occupied a seat, if not the president's chair, in the Sanhedrim during the reigns of Tiberius, Caligula, and Claudius, and died at a very advanced age, 18 years after the destruction of Jerusalem. He was the teacher of the apostle Paul (sect. 172) ; and the high respect in which he was held by the Jews long after his death is proved by a story told in the Talmud, to the effect that Onkelos, the celebrated Chaldaean translator of the Old Testament, spent seventy pounds of incense at his tomb in honour of his memory.

† Theudas.—There are some difficulties in Gamaliel's account of Theudas. Josephus informs us that a rebel of this name appeared under Fadus, the Roman procurator after the death of Herod Agrippa, declared himself to be a prophet, and promised the multitude whom he had collected, that he would divide the Jordan and lead them through its waters, but they were scattered by Roman troopers, and Theudas was killed. This Theudas, however, lived in the reign of the emperor Claudius, [A. D. 41—54,] almost 14 years after Gamaliel's speech. Some, therefore, have supposed that the

number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up *Judas of Galilee** in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts v. 35—39.

Apostles beaten and released: continue preaching.— 439
 The assembly then agreed to the suggestions of Gamaliel, and called in the apostles; and having beaten them and commanded them to speak no more in the name of Jesus, they let them go. The apostles then left the council, rejoicing that they were counted worthy to suffer shame for his name; and they ceased not to teach and preach Jesus Christ daily in the Temple and in every house. Acts v. 40—42.

Appointment of seven deacons, including Stephen.— 440
 Stephen.—When the disciples were multiplied, there arose a murmuring of the Grecians (i. e. Hellenistic Jews) against the Hebrews, because their

Theudas here recorded by Luke is the Judas mentioned by Josephus, (Ant. xvii.,) who raised an insurrection a little after the reign of Herod the Great, and was defeated and put to death. Other critics have discovered that Theudas is only an Aramaic form of the Greek Θεούδωρος, which is a literal translation of the Hebrew Matthias and Matthew, and therefore that this Theudas is to be recognised in Matthias, who raised a conspiracy and threw down the golden eagle, in the reign of Herod the Great. (See Old Test. Hist. Conneec. 87.) The more probable solution is, that there was an earlier Theudas, of whom Josephus has made no mention. Theudas was not an uncommon name, neither were insurrections unfrequent. Dr. Lardner has pointed out, that there were *four* Simons who were leaders of insurrections within 40 years, and *three* Judases within ten years.

* **Judas of Galilee.**—On the occasion of the census under Quirinus, the president of Syria, (see Gospels, sect. 15, note,) this Jew raised a disturbance, and declared that it was not at all allowable for the Jews, as people of God, to pay taxes to the heathen Romans. Josephus, though not with any propriety, considers the followers of this man, whom we must regard as political fanatics, as the fourth Jewish sect. The followers of Judas actually maintained their position till the great Jewish war under Titus.

widows were neglected in the daily ministration.* Then the twelve apostles called the multitude of the disciples together, and said, "It is not reason that we should leave the word of God, and serve tables, (i. e. keep account of alms). Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." And the saying pleased the whole multitude, and they chose the following : viz.—

1. STEPHEN, a man full of faith and of the Holy Ghost.
2. Philip.
3. Prochorus.
4. Nicanor.
5. Timon.
6. Parmenas.
7. Nicolas, a proselyte of Antioch.

These the multitude set before the apostles, who then prayed and laid their hands upon them. And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Acts vi. 1—8.

441 Stephen falsely accused before the Sanhedrim by the synagogue of the Libertines, etc.—After this cer-

* Contentions between the Hellenistic and the Hebrew Jews.—The two parties now in a state of contention were the Jews of Palestine who spoke Syro-Chaldaic or Aramaean, and those Jews who had come to Jerusalem from abroad and spoke Greek, and who also probably included Gentile proselytes to the Jewish faith. These Hellenists affirmed that their *widows*, i. e. the poor and destitute generally, were neglected in the daily ministration (sect. 431); which we may suppose was not given in money, but in food. Accordingly the apostles recommended that they should appoint officers to look after their interests, and the multitude then elected seven deacons, and their choice was ratified by the apostles. These deacons all bore Greek names, and were therefore probably all Hellenistic Jews except Nicolas, who is specially mentioned as being a proselyte to the Jewish religion.

tain members of the synagogues * of the Libertines,† the Cilicians, and the Alexandrians, and of those of Cilicia, and [Proconsular] Asia, disputed with Stephen, but were not able to resist the spirit and wisdom by which he spake. They then suborned men to say, “We have heard him (Stephen) speak blasphemous words against Moses and against God ;” and they stirred up the people, and the elders and scribes at length arrested Stephen and brought him before the Sanhedrim. Here they set up false witnesses, who said, “This man ceaseth not to speak blasphemous words against this holy place and the law. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.” And all who sat in the council saw the face of Stephen as it had been the face of an angel. Then the high priest said, “Are these things so ?” upon which Stephen delivered the following address. Acts vi. 9—15 ; vii. 1.

Stephen's Defence before the Sanhedrim.‡

Call of Abraham : Canaan promised to him and his posterity.— 442
“Men, brethren, and fathers, hearken ; the God of glory appeared

* Synagogues at Jerusalem.—From this passage it appears that every separate tribe and colony had a synagogue at Jerusalem.

† The Libertines.—It is remarkable that the Libertini, or freed-men, are mentioned along with the names of nations, and that they had a separate synagogue. These Libertini were Jews, or the sons of Jews, who, having been slaves at Rome, had acquired their freedom, and living now at Jerusalem, maintained a separate synagogue of their own. When Pompey overran Judea, about B. c. 63, he carried a vast number of Jews to Rome, where they were sold into slavery. Most of them, or their children, the Romans afterwards liberated, as they found it inconvenient to have servants who were so tenacious of the peculiar rites of their religion. These, probably, built the synagogue, which from this circumstance derived its name. Yet we need not suppose that freed-men only were connected with it, any more than that the other synagogues numbered among their members only men of Alexandria or Cyrene. They had their names either from their founders, or from the preponderating class of people who were connected with them.

‡ Object and character of Stephen's discourse.—The primary object of Stephen's discourse was apologetical, but his apology was not for himself, but for the truths which he maintained, and which his adversaries impugned : and therefore not satisfied with defending,

unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran : * and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 2—5.

- 443 God's promise of 400 years' Egyptian bondage : † institution of Circumcision.—"And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God : and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision : and so Abraham begat Isaac, and circumcised him the eighth day ; and Isaac begat Jacob ; and Jacob begat the twelve patriarchs." Acts vii. 6—8.
- 444 Selling of Joseph and emigration to Egypt.—"And the patriarchs, moved with envy, sold Joseph into Egypt : but God was

he developed and enforced these truths, and at the same time condemned the carnal, ungodly temper of the Jews, which was little disposed to receive them. Accordingly, he first refutes the charges made against him of enmity against the people of God, of contempt of their sacred institutions, and of blaspheming Moses, by narrating the Old Testament history in detail, and thus showing the Jews that he believes it, and inducing them, through love of their national history, to listen with calm attention. At the same time he traces the procedure of the Divine Providence in guiding the people of God from the times of their progenitors ; he notices the promises and their progressive fulfilment, to the end of all the promises, the end of the whole development of the theocracy—the advent of the Messiah, and the work to be accomplished by him. But with this narrative he blends his charges against the Jewish nation. He shows that their ingratitude and unbelief, proceeding from a carnal mind, became more flagrant in proportion as the promises were fulfilled, or given with greater fulness ; and their conduct in the various preceding periods of the development of God's kingdom was a specimen of the disposition they now evinced towards the publication of the gospel.

* Charran.—Charran, or Haran, as it is called in Genesis, was the Charræ where Crassus was defeated, and was situated in the north-western part of Mesopotamia, though south of Ur of the Chaldees. Chaldea is reckoned as forming a part of the extreme north of Mesopotamia, and did not extend so far south as to include Charran. Comp. *Old Test. Hist.* sect. 20.

† Duration of the Egyptian bondage.—According to Ex. xii. 40, the bondage really lasted 430 years, but here the round number merely is given, as in Gen. xv. 13. See *Old Test. Hist.* sect. 26.

with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt ; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction : and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren ; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.* So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem." Acts vii. 9—16.

Egyptian slavery: birth and education of Moses.—"But when 445 the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months : and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts vii. 17—22.

His flight to Midian.—"And when he was full forty years old, 446 it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian : for he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ? Wilt thou kill me, as thou didst the Egyptian yesterday ? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons." Acts vii. 23—29.

The angel of the Lord in a flaming bush at Sinai sends him to 447 deliver Israel.—"And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come

* See Old Test. Hist. sect. 70.

down to deliver them. And now come, I will send thee into Egypt." Acts vii. 30—34.

448 Though refused by the Jews, he became their ruler and deliverer.—" This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years." Acts vii. 35, 36.

449 This was that Moses who prophesied the Messiah.—" This is that Moses, which said unto the children of Israel, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.' " (Deut. xvii. 18.) Acts vii. 37.

450 Who received the lively oracles at Sinai.—" This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." Acts vii. 38.

451 Whom our fathers would not obey, but said to Aaron, " Make us gods."—" To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." Acts vii. 39—41.

452 Then God gave them up to worship the host of heaven, Moloch, and Remphan.—" Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets,* ' O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan,†

* Quotation from Amos.—" Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts." Amos v. 25—27.

† Worship of the stars, of Moloch, and Remphan.—1. *The host of heaven* denotes the sun, the moon, and the stars, inasmuch as these bodies were contemplated under the idea of heavenly beings. The adoration of the stars (Sabeanism) formed an integral part of all the ancient systems of natural religion, because the splendour and magnificence of the starry sky attracted even the rudest minds, and excited the worship of a superior power. 2. *Moloch* denotes nothing else than " king, lord: " it corresponds therefore to the name Bel or Baal, which the Canaanitish nations gave to their idols. Under this name they adored the sun as the generating principle; while the moon, under the title of the queen of heaven, was viewed as the female or conceiving principle. The tabernacle of Moloch is to be regarded as a little portable temple, in which the image of the

figures which ye made to worship them : and I will carry you away beyond Babylon.’’ Acts vii. 42, 43.

They had the tabernacle for which Solomon built a house.—“ Our 453 fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David ; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house.” Acts vii. 44—47.

But God dwelleth not in temples made with hands.—“ Howbeit 454 the Most High dwelleth not in temples made with hands ; as saith the prophet, Heaven is my throne, and earth is my footstool : what house will ye build me ? saith the Lord : or what is the place of my rest ? Hath not my hand made all these things ? ” Acts vii. 48—50.

Ye also resist the Holy Ghost as your fathers did.—“ Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye. Which of the prophets have not your fathers persecuted ? and they have slain them which showed before of the coming of the Just One ; of whom ye have been now the betrayers and murderers : who have received the law by the disposition of angels, and have not kept it.” Acts vii. 51—53.

Martyrdom of Stephen, A. D. 37.—When the members 456 of the Sanhedrim heard these things, they were cut to the heart, and they gnashed on Stephen with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, “ Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” Then they cried out with a loud voice, and stopped their ears, and running upon him with one accord, they cast him out of the city (Jerusalem), and stoned him : and the witnesses laid down their clothes at a young man’s feet, whose name was Saul.* And they stoned Stephen, whilst he was

idol deity was set up, and which could be carried about in travelling. The Calmucks and other nomadic tribes have to this day such portable sanctuaries. 3. *Remphan* is an unknown name, and is very differently written in the MSS. According to the Coptic, however, the name Remphan is the right reading, and denotes the planet Saturn. The writers of the Septuagint have taken this name out of the Egyptian dialect, which was familiar to them, and employed it for the Hebrew Chiun, which stands in the passage of Amos.

* **Saul before his conversion.**—An Israelite, of the seed of Abraham, of the tribe of Benjamin. Rom. xi. 1. Circumcised the eighth

calling upon God, and saying, "Lord Jesus, receive my spirit." And Stephen kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep.* And Saul was consenting unto his death. Acts vii. 54—60; viii. 1.

457 Saul's persecutions: spread of the Gospel beyond Jerusalem.—A great persecution now raged against the church at Jerusalem, and the believers were all, except the apostles, scattered abroad throughout the regions of Judæa and Samaria. Devout men buried Stephen, and made great lamentation over him; whilst Saul made havoc of the church, and entering every house, committed both men and women to prison; but those that were scattered abroad went everywhere teaching the word. Acts viii. 1—4.

II. *Progress of the Gospel amongst the Gentiles, and conversion of Saul, A. D. 37—43.*

458 Philip the deacon plants the church in Samaria.—**Samaria.**—Philip the deacon went to the city of Samaria and preached Christ, and healed the demoniacs, the palsied, and the lame; and the people with one accord gave heed to the things which he spake, and there was great joy in the city. Acts viii. 5—8.

459 Conversion of Simon Magus.—Previous to this a day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameness. Philip. iii. 5. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia; a citizen of no mean city, yet brought up in this city (Jerusalem) at the feet of Gamaliel, (sect. 28, note,) and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day (sect. 172).

* **Note on the execution of Stephen.**—As the Romans had taken away from the Jews the power of life and death, the execution of Stephen must be regarded as a tumultuous act, though this supposition is not without difficulty, because the whole occurrence took place before the Sanhedrim. Perhaps the Sanhedrim, for the purpose of preventing any collision with the Roman authorities, pronounced no formal judgment; but connived at the execution, which was perpetrated by some fanatics. The witnesses were required, according to Jewish custom, to throw the first stones at the condemned individual, as if to show their conviction of his guilt.

certain man, named Simon, had practised sorcery in the same city, and bewitched the people, who all had regard for him, and said, "This man is *the great power of God.*" When, however, the people believed in the kingdom of God and the name of Jesus Christ, as preached by Philip, they were baptized ; and Simon himself believed and was baptized also, and continued with Philip, wondering at the miracles and signs which were done. *Acts viii. 9—13.*

Peter and John sent from Jerusalem : Simon Magus 460
desires to purchase the power of imparting the Holy Ghost.—When the apostles at Jerusalem heard that Samaria had received the word of God, they sent down Peter and John that the believers might receive the Holy Ghost, for as yet they had been only baptized in the name of the Lord Jesus. Accordingly the two apostles laid their hands upon the new members of the church at Samaria, and they received the Holy Ghost. When Simon saw this, he offered money to the apostles, and said, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Then answered Simon, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." And when Peter and John had testified and preached the word of the Lord, they returned to Jerusalem, having preached the gospel in many villages of the Samaritans.* *Acts viii. 14—25.*

* **Life and doctrines of Simon Magus.**—Simon Magus, according to Justin Martyr, who was himself a Samaritan, was a native of Gitton, in Samaria. The Clementine Homilies, which are, however, of doubtful authority, inform us that he studied at Alexandria, and was well versed in Grecian literature, as well as being a proficient in oratory and dialectics ; and it is not improbable that he did study

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Gaza, Azotus, and Cæsarea. of Candace, queen of Ethiopia.—The angel of the Lord now said to Philip, “ Arise, and go toward the south into the road leading from Jerusalem to Gaza, which is desert.”* Philip obeyed, and behold an

in that city, and there learnt the doctrine of the Gnostics, which he undoubtedly professed. He subsequently made a public profession of magic, which was common in that age, and by fictitious prodigies persuaded the Samaritans, among other things, that he had received from God the power of controlling those wicked spirits which afflict mankind. On seeing the miracles of Philip, Simon professed to be a Christian, and hoped to learn from the Christians the power of working miracles. When cut off from this hope by the severe language of St. Peter, he returned to his old course of sorcery, and wherever he went endeavoured to obstruct the progress of Christianity. Josephus mentions a Simon Magus, who was a dependant of the Procurator Felix, and the minister of his vices; but as he declares him to have been a Cyprian by birth, there are some doubts as to his identity with the Simon Magus of Samaria. Simon subsequently went to Rome, and the following fabulous story is told of his death, viz. that while practising magic at Rome, in order to ingratiate himself with the emperor Nero, he attempted to fly, being assisted by evil spirits; the prayers of St. Peter, however, compelled the evil spirits to let him fall, which either killed him outright, or broke his bones, and so mortified him that he killed himself. Justin says that he attracted so much reverence at Rome that he was worshipped as a god, and adds that he saw a statue in the Tiber, with the inscription, “ SIMONI DEO SANCTO ; ” but Justin, being an Asiatic, is supposed to have mistaken a statue of the Sabine deity, Semo, for one of Simon, and in the year 1574, a stone was found in the Tiber, bearing the inscription, “ SEMONI SANCO DEO FIDIO SACRUM.”

Simon was one of that class of adventurers with whom the opponents of Christianity attempted to confound Jesus and his apostles. His doctrine was oriental in its language and its pretensions, and substantially was the same as that of the Gnostics; and he is not without reason regarded as the first who attempted to ingraft the theurgy and egotism of the Magian philosophy upon the Christian. He was regarded by the people (sect. 459) as the *Great Power of God*, and, according to Jerome, he represented himself as the *Word of God*, the Perfection, the Paraclete, the Almighty; and Irenæus tells us that he carried with him a beautiful female, named Helena, whom he set forth as the first idea of Deity. Comp. *Gospels*, sect. 26, and *notes*; also Mosheim, *Eccles. Hist.*; Burton, *Lectures*; Milman, *Hist. of Christianity*, etc.

* **Gaza** is a very ancient city, mentioned even in Gen. x. 19, and formed one of the five townships into which the Philistine power was divided. It was destroyed by Alexander the Great, but rebuilt by Herod the Great. The phrase, *which is desert*, might be re-

Ethiopian, who was a eunuch of great authority, and the treasurer of Candace, queen of the Ethiopians,* had been to Jerusalem to worship, and was now returning, and reading Esaias the prophet whilst sitting in his chariot. Then the Spirit said to Philip, "Go near, and join thyself to his chariot." And Philip did so, and hearing the Ethiopian reading from Esaias, he said to him, "Understandest thou what thou readest?" The Ethiopian replied, "How can I except some man guide me?" And desired Philip to come up and sit with him. And the passage of Scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." (Isa. liii. 7, 8.) The Ethiopian said to Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water: and the Ethiopian said, "See, here is water; what doth hinder me from being baptized?" Philip said, "If thou believest with all thine heart, thou mayest." And the Ethiopian answered, "I believe that Jesus Christ is the Son of God." He then commanded the chariot to be stopped, and they both went down into the water, and Philip baptized him.† And when they

ferred, not to the city, but to the road leading to it; but Josephus relates that a band of insurgents destroyed Gaza among other places.

* **Ethiopia.**—The name Ethiopia was employed by the ancients to denote indefinitely the lands of South Africa, as India was applied to the south of Asia. But here the kingdom of Meroe is meant, as Pliny says that Meroe was governed by queens who bore the name of Candace as a title of office. Meroe, which was sometimes called an island, because it was partly surrounded by rivers, appears to answer to the country called by the moderns, Sennaar and Atbar. It is a large triangle formed by the Nile on the west, the Tacazze, a tributary of the Nile, on the east, and the highlands of Abyssinia on the south. See *Old Test. Hist.* sect. 510, *note*.

† **Conversion of Abyssinia.**—The Abyssinians erroneously trace up their conversion to the influence of this treasurer, whom tradition names Indich; their conversion was really effected in the fourth century by Frumentius, a missionary from Alexandria. The con-

had left the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing. But Philip was found at Azotus : and passing through he preached in all the cities, till he came to Cæsarea.* Acts viii. 26—40.

- 462 Saul obtains letters from the high priest ^{Judea.} _{Jerusalem.} to the synagogues at Damascus.—Saul,

who was still breathing out vengeance and slaughter against the disciples of the Lord, now went to the high priest and desired letters to the synagogues at Damascus, that if he found any of this new faith he might bring them bound to Jerusalem.† Acts ix. 1, 2.

- 463 Miraculous appearance on the journey.—As Saul approached Damascus a light from heaven suddenly shone around him, and he fell to the earth, and heard a voice saying, “Saul, Saul, why persecutest thou me ?” Saul said, “Who art thou, Lord ?” And the Lord said, “I am Jesus whom thou persecutest : it is hard for thee to kick against the pricks.”‡ And Saul trembling and astonished

version appears to have produced no effects upon the country from which he came, but to have been limited to his own personal benefit.

* *Azotus* and *Cæsarea*.—*Azotus*, or *Ashdod*, was another of the five principal cities of the Philistines, and lay to the north of Gaza. *Cæsarea* here means *Cæsarea Stratonis*, so called to distinguish it from *Cæsarea Philippi*, at the source of the Jordan. *Cæsarea Stratonis* lay upon the Mediterranean Sea, and was the seat of the Jewish procurators. It was built by Herod the Great, and named in honour of Augustus. Anciently a tower, named *Straton*, stood upon its site.

† Official nature of Paul’s visit to Damascus.—It is plain from this and other passages that Saul, or Paul, acted in their persecutions as the official agent of the authorities. Now the Sanhedrim considered all Jews in all lands as under their jurisdiction, and as Damascus at that time was under the government of Aretas, (sect. 467, note,) a prince very favourably disposed to the Jews, they could easily effect the removal of Christians from this city to Jerusalem. The Jews, moreover, were so numerous in Damascus that, according to Josephus, ten thousand of them perished there in the reign of Nero.

‡ Meaning of the phrase, “kick against the pricks.”—The word which is here translated pricks denotes a goad furnished with sharp points, employed for driving horses and oxen. To kick against the pricks, therefore, means to increase one’s own pain by resistance, a proverbial mode of expression which often occurs in Latin and Greek authors.

said, "Lord, what wilt thou have me to do?" And the Lord said to him, "Arise, and go into the city, and it shall be told thee what thou must do." The men which were journeying with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man [i. e. was blind]: but they led him by the hand, and brought him into Damascus.* And he was three days without sight, and neither did eat nor drink. Comp. sect. 582—584, 608. Acts ix. 3—9.

The Lord appears to Ananias. Saul recovers his sight and is baptized.—And there was a disciple at Damascus named Ananias, and the Lord called to him in a vision, and said, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Then Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." But the Lord said to Ananias, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." And Ananias went his way, and entered into the house; and putting his hands on him said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and

Syria
Proper.
Damascus.

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* **Syria and Damascus.**—Damascus belonged to the Roman province of Syria, but at this period had fallen into the hands of king Aretas of Arabia Petraea. See sect. 467 and note. SYRIA, which extended from the borders of Palestine northwards to the sources of the Euphrates, was regarded as consisting of two parts. 1. **Northern or Upper Syria**, which included the whole country down to the beginning of the Lebanon range. Cities: Antioch, Seleucia, Laodicea, etc. 2. **Syria Proper, or Coele Syria**, which extended to the borders of Palestine, and was divided by the chain of Lebanon, which ran through its whole length like a spine, into a maritime and an interior district. Cities: Damascus, etc.

be filled with the Holy Ghost." And immediately there fell from Saul's eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. *Acts ix. 10—19.* Comp. sect. 584, 608.

465 **Saul preaches at Damascus.**—Saul stayed certain days with the disciples at Damascus, and straightway preached in the synagogues that Christ is the Son of God. But all that heard him were amazed, and said; "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, by proving that Jesus was the very Christ. *Acts ix. 20—22.*

466 **Goes to Arabia, but returns to Damascus.**
Arabia. A. D. 37, 38. —After this Saul did not go up immediately to Jerusalem, but went into Arabia, (probably the deserts of Arabia near Damascus,) for a short time, and afterwards returned to Damascus, and abode there three years. *Gal. i. 17, 18.*

467 **Jews conspire against him: he escapes to Damascus.**
A. D. 38—41. Jerusalem.—Many days after this, the Jews at Damascus took counsel to kill Saul, but he knew of their lying in wait. Meantime they watched the gates day and night to kill him, but the disciples took him by night and let him down by the city wall in a basket. *Acts ix. 23—25.* The governor under king Aretas* held Damascus by a garrison, and was desirous

* **Aretas, king of Arabia Petrea.**—As Damascus belonged to the Romans, it is remarkable that it should have been, just at this time, wrested from them by Aretas, but a juncture like the following may have led to that occurrence. Josephus relates that an army of Herod Antipas, tetrarch of Galilee and Peræa Proper, had been defeated about this time by Aretas, king of Arabia. Upon this, the emperor Tiberius, the friend of Herod, directed Vitellius, Roman governor of Syria, to collect an adequate force, and to take Aretas prisoner, or slay him in the attempt. Before Vitellius could execute this order, news came that the emperor was dead, and as a consequence of this, the military preparations on foot were suspended. This sudden respite afforded Aretas an opportunity to march upon Damascus, and reduce it to his possession. The city, however, sup-

of apprehending Saul, [probably acting in concert with the Jews mentioned above, with whom he may have desired to ingratiate himself] 2 Cor. xi. 32, 33.

Disciples afraid to receive him until recommended by Barnabas.—Saul then went to Jerusalem and essayed to join the disciples, but they were all afraid of him, and would not believe in his conversion ; but Barnabas took him to the apostles, [Peter and James the Less, Gal. i. 19,] and declared how he had seen and spoken to the Lord on his way to Damascus, and how he had preached there boldly in the name of Jesus. And Saul continued with the disciples coming in and going out of Jerusalem. Acts ix. 26—28. He had gone to Jerusalem to see Peter, and he abode with him fifteen days, but saw none other of the apostles save James the Less, the brother of the Lord, (sect. 673,) [his stay being probably cut short by the persecutions mentioned in the next section]. Gal. i. 18, 19.

Greek Jews conspire to slay him : he goes through Cæsarea Philippi to Tarsus.—And Saul spoke boldly in the name of the Lord Jesus, and disputed with the Greeks, [i. e. Hellenistic Jews, see sect. 440, *note*,] who then went about to slay him ; which when the brethren knew, they brought him down to Cæsarea [Philippi, near the source of the Jordan] and sent him forth to Tarsus,* in which city, and in Cilicia generally, he probably devoted himself at this time to the planting of those churches, which we find him subsequently confirming. Sect. 517. Acts ix. 29, 30 ; Gal. i. 21. Saul had been favoured with a vision of Christ in the Temple, by which

posing him to have become master of it, could not have remained long in his power. We find that the difficulties with Arabia were all adjusted in the first years of the reign of Caligula, the successor of Tiberius ; and the policy of the Romans would lead them, of course, to insist on the restoration of so important a place as Damascus.

* **Tarsus**, the birth-place of Saul, was the rich and populous metropolis of Cilicia, a province of Asia Minor. See sect. 79, *note*. It produced many eminent men, and is said to have excelled in all arts of polite learning and philosophy. Saul's journey to Tarsus lay through Syria, and therefore Cæsarea denotes Cæsarea Philippi, on the borders of Syria, and near the source of the Jordan.

Jerusalem.
A.D. 41.

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he was warned not to remain unprofitably there, but to go amongst the Gentiles. See sect. 586. *Life of Paul continued at sect. 72.*

470 Peaceful condition of the church in Palestine.—Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.* Acts ix. 31.

471 Peter heals Æneas.—And it came to pass, ^{Galilee.} ^{Lydda.} as Peter passed through all quarters, he came to the saints who dwelt at Lydda. Here he found a man named Æneas, who had kept his bed eight years with the palsy. And Peter said to him, “Æneas, Jesus Christ maketh thee whole : arise, and make thy bed.” And Æneas arose immediately. And all that dwelt at Lydda and Saron† saw him, and turned to the Lord. Acts ix. 33—35.

472 Restores Tabitha (Dorcas) to life.—At ^{Joppa.} this time a woman named Tabitha, which by interpretation is called Dorcas, dwelt at Joppa, [the chief sea-port in Palestine]. She was a disciple, and full of good works and alms deeds ; and she fell sick and died, and when they had washed her, they laid her in an upper chamber. Now Lydda was nigh to Joppa, and when the disciples at Joppa heard that Peter was at Lydda, they sent two men to desire him to come without delay : Peter accordingly went with the men, and was brought into the upper chamber ; and all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them. But Peter put them all forth, and kneeled down, and prayed ; and turning to the body, said, “Tabitha, arise.” And she opened her eyes : and when she saw Peter, she

* **The church at rest.**—This *rest* synchronizes with the attempt of Caligula to place his statue in the temple at Jerusalem ; the threat of which outrage produced among the Jews a consternation that, for a season, diverted their attention from every other object. *Paley.*

† **Lydda and Saron.**—Lydda was a country town, about 9 miles from Joppa, and on the road between that port and Jerusalem. Saron is a well-known fruitful region in the neighbourhood of these places.

sat up. And he lifted her up, and calling the saints and widows, he presented her alive. And it was known throughout all Joppa ; and many believed in the Lord. And Peter stayed at Joppa many days with one Simon a tanner. Acts ix. 36—43.

Cornelius commanded by an angel to send for Peter.—Cornelius, a centurion of the Italian cohort,* was now residing at Cæsarea Stratonis. He was a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day [3 o'clock p. m.] an angel of God coming in to him, and saying unto him, "Cornelius." And when he looked on him, he was afraid, and said, "What is it, Lord ?" And the angel said unto him, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter : he lodgeth with one Simon a tanner, whose house is by the sea side : he shall tell thee what thou oughtest to do." And when the angel had departed, Cornelius called two of his household servants, and a devout soldier of them that waited on him continually ; and having de-

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* Account of Cornelius.—Cornelius most probably belonged to the Cornelii, a noble and distinguished family at Rome, and is reckoned by Julian the Apostate as one of the few persons of *distinction* who embraced Christianity. He was a commander of one of those centuries belonging to the *Italian* cohort, so called from its chiefly consisting of Italian or Roman volunteers ; the other cohorts being formed of levies made in Palestine. Altogether six cohorts, each the tenth part of a legion, were granted to the Roman Procurator. Five of these were stationed at Cæsarea, where he usually resided ; one being the Italian cohort above mentioned, and the others being principally composed of Cæsareans or Samaritans. The religious position of Cornelius appears to have been in that class of Gentiles who had so far benefited by their contact with the Jewish people, as to have become convinced that theirs was the true religion, who, consequently, worshipped the true God, were acquainted with the Scriptures of the Old Testament, most probably in the Greek translation, and observed several Jewish customs, as for instance, their hours of prayer, or anything else that did not involve an act of special profession. Some critics have supposed that he may have belonged to that class called Proselytes of the Gate, see sect. 410, note.

clared all these things unto them, he sent them to Joppa. Acts x. 1—8.

474 Peter's vision of unclean beasts.—On the
Joppa. morrow, as the messengers of the centurion went on their journey and drew nigh to Joppa, [which lay 35 miles to the south of Cæsarea,] Peter went up to the house-top to pray, about the sixth hour, noon. And he became very hungry, and whilst a meal was being prepared, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, like a great sheet knit at the four corners, and let down to the earth : wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, “Rise, Peter ; kill, and eat.” But Peter replied, “Not so, Lord ; for I have never eaten anything that is common or unclean.” And the voice spake unto him a second time, “What God hath cleansed, that call not thou common.” This was done three times : and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision meant, behold, the messengers from Cornelius had inquired for Simon’s house, and stood before the gate, and asked whether Simon, surnamed Peter, lodged there. Acts x. 9—18.

475 He receives the messengers from Cornelius: goes to Cæsarea.—Whilst Peter thought upon the vision, the Spirit said to him, “Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.” Then Peter went down to the messengers, and said, “Behold, I am he whom ye seek : wherefore are ye come ?” And they said, “Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.” Then Peter called them in, and lodged them. And on the morrow went away with them, and certain brethren from Joppa accompanied him. Acts x. 19—23.

476 His meeting with Cornelius.—The next
Cæsarea Stratonis. day Peter and the messengers entered Cæsarea ; and Cornelius was waiting for them,

having assembled his kinsmen and near friends. As Peter came in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, "Stand up ; I myself also am a man." And as Peter talked with him, he went in, and found many that were assembled. And he said to them, "Ye know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath showed me that I should not call any man common or unclean. Therefore I came unto you without gainsaying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ?" And Cornelius said, "Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of one Simon a tanner by the sea-side : who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." Then Peter spoke as follows. Acts x. 24—33.

Peter's address in the house of Cornelius.

Those of every nation who fear God will be accepted : Jesus of Nazareth is the Lord of all.—" Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ : (he is Lord of all :) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : him God raised up the third day, and showed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name who-

soever believeth in him shall receive remission of sins." Acts x. 34—43.

- 478 **The Holy Ghost descends on the assembly, and they are baptized.**—Whilst Peter was yet speaking, the Holy Ghost fell on all those who heard the word ; and those who came with Peter and had been circumcised were astonished, because the Holy Ghost had been poured out on the Gentiles also, whom they now heard speak with tongues and magnify God. Then said Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?" And he commanded them to be baptized in the name of the Lord ; and they prayed him to tarry certain days. Acts x. 44—48.

- 479 **Peter rebuked by the Jewish Christian church for mingling with the Gentiles.**—
Jerusalem. The apostles and brethren of Judæa now heard that the Gentiles had received the word of God ; and when Peter returned to Jerusalem, those of the circumcision [i. e. the Christian Jews] accused him of having eaten with the uncircumcised. Acts xi. 1—3.

- 480 **He relates his vision : the church reconciled.**—Then Peter related to them at length the vision he had seen at Joppa, and what the Lord had said to him (sect. 474) ; how the Lord had also appeared to Cornelius ; and how six brethren had accompanied him to the house of the centurion at Caesarea, and the Holy Ghost had fallen upon the Gentiles assembled. Peter also added, "Then remembered I the word of the Lord, how that he said, 'John indeed baptized with water ; but ye shall be baptized with the Holy Ghost.' (Acts i. 5.) Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ ; what was I, that I could withstand God ?" When the Jewish church heard these things, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." Acts xi. 4—18.

- 481 **Gospel preached here after Stephen's martyrdom.**—
Northern Syria. When the church was scattered by the persecution which arose about Stephen, (sect. 457,) many of the believers travelled as far as *Antioch.*

as Phœnicia, Cyprus, and Antioch,* but preached the word to the Jews only. And some of them who were men of Cyprus and Cyrene† went to Antioch, and preached the Lord Jesus unto the Greeks,‡ and a great number believed. Acts xi. 19—21.

Church at Jerusalem send Saul and Barnabas to Antioch: disciples first called Christians.—When the tidings of these things reached the church at Jerusalem, they sent Barnabas to go as far as Antioch, who when he had arrived there and seen the grace of God, was glad, and exhorted them all to cleave to the Lord; for he was a good man, and full of the Holy Ghost and of faith, and many people were added to the church. Barnabas then went to Tarsus to seek Saul (sect. 469); and when he had found him, brought him to Antioch, and for a whole year they assembled with the church and taught many people. **And the disciples were first called Christians in Antioch.** Acts xi. 22—26.

Agabus prophesies a famine.—And prophets § came 483

* **Antioch**, near the modern Aleppo, was situated in Northern or Upper Syria, (see sect. 463, *note*.) and was the metropolis of the Syrian empire under the Seleucidæ, and the residence of the Syrian kings, and afterwards became the capital of the Roman provinces in Asia. After the introduction of the Christian faith it became a central point for the diffusion of Christianity among the Gentiles, and maintained for several centuries a high rank in the Christian world. The population of Antioch in the time of Chrysostom was computed at 200,000, of whom one half were Christians; the inhabitants of modern Aleppo amounted to only 20,000 before the earthquake of 1822, which destroyed four or five thousand.

† **Men of Cyprus and Cyrene.**—These were Hellenistic Jews, including Greek proselytes to the Jewish faith. They had been converted to Christianity, and were natives of the Isle of Cyprus and the Greek colony of Cyrene on the coast of Africa.

‡ **Greeks.**—These were Gentiles and Hellenes, and must not be confounded with the Hellenistic Jews. Sect. 440, *note*. In this passage (Acts xi. 20) the common reading, ἐλληνιστας, is evidently to be rejected, as formed from a false gloss, and the reading which refers to the Gentiles (ἐλληνας) must be substituted, as undoubtedly correct.

§ **New Testament prophets.**—As few among the first professors of Christianity were learned men God raised up in many churches extraordinary teachers, to discourse, when the Christians met, on things pertaining to religion, and reason with the people in their own words. These are called prophets. Whoever professed to be such a herald of God, was allowed publicly to address the people;

from Jerusalem to Antioch, and one of them, named Agabus, stood up and prophesied that there should be a great famine throughout all the world, which, accordingly, came to pass in the days of Claudius Cæsar ; and the disciples, according to their individual ability, sent relief to the brethren in Judæa, by the hands of Barnabas and Saul. *Acts xi. 27—30.*

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Herod Agrippa I. kills James the Elder, and imprisons Peter.—[On the accession of

Jerusalem.

A. D. 43.

Claudius Cæsar to the imperial throne, the whole of Palestine was given to Herod Agrippa I., with the title of king. (See Table at commencement of the vol.) Herod Agrippa was the grandson of Herod the Great and Mariamne, the brother of Herodias, (*Gospels*, sect. 150,) and the son of the unfortunate Aristobulus, who was strangled in Samaria. (*Old Test. Hist. Con.* 85.) After the death of Philip he had obtained the tetrarchy of Iturea or Northern Peræa, together with Abilene, from the emperor Caligula. On the exile of his uncle Herod Antipas and sister Herodias, he received the tetrarchy of Galilee and Southern Peræa. And on the accession of Claudius, he obtained, in addition, as a mark of especial favour from the emperor, the sovereignty of Judæa and Samaria, which from the death of Archelaus had been governed by Roman Procurators. He was popular amongst the Jews, and had three children, who subsequently became notorious, rather than celebrated, viz. Agrippa II., Bernice, and Drusilla.] About this time Herod Agrippa the king began to vex the church, and killed James the Elder, son of Zebedee, (sect. 673,) with the sword ; and seeing that it pleased the Jews, he took Peter during the days of unleavened bread, and placed him in prison, under the charge of four quaternions of soldiers,* intend-

but there were present among the hearers divinely constituted judges, who were at no loss to distinguish true prophets from false ones. The order of prophets ceased when the necessity for them passed. Comp. *Mosheim.*

* **The Roman guard.**—Peter was guarded according to the custom of the Romans : four times four soldiers had the charge of him, changing according to the night watches. Two of these, according to the next section, kept guard in the prison itself, and two before the door of it.

ing after the Passover to bring him forth to the people. Acts xii. 1—4.

Peter delivered by an angel: the guard put to death.—The church now prayed to God without ceasing for Peter, and the night before Herod had intended to bring him forth, and whilst the apostle was sleeping between two soldiers, bound with two chains, and with the keepers at the prison doors, the angel of the Lord came upon him, and a light shone in the prison. And the angel smote Peter on the side, and raised him up, saying, “Arise up quickly.” And the chains fell from the hands of the apostle. Then the angel said to him, “Gird thyself, and bind on thy sandals: cast thy garment about thee, and follow me.” And Peter went out, and followed him; but thought he saw a vision. When they were past the first and the second ward, they came to the iron gate that leads to the city, and the gate opened of its own accord: and they went out and passed on through one street, and then the angel left him. When Peter had come to himself, he said, “Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews.” And when he had considered the thing, he went to the house of Mary the mother of John, whose surname was Mark [probably the evangelist]; where many were assembled praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter’s voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said to her, “Thou art mad.” But she constantly affirmed that it was even so. Then said they, “It is his angel.” But Peter continued knocking: and when they had opened the door, and saw him, they were astonished; but he, beckoning them with his hand to hold their peace, declared how the Lord had brought him out of the prison. And he said, “Go, show these things unto James the Less (sect. 673) and to the brethren.” And he then departed, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found

him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode. Acts xii. 5—19.

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Death of Herod Agrippa I., A. D. 43.—

Cæsarea
Stratonis. And Herod was highly displeased with those of Tyre and Sidon : but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace ; because their country was nourished by the king's country.* And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, "It is the voice of a god, and not of a man." And immediately the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and gave up the ghost.† Acts xii. 20—23.

* Connexion between Tyre and Sidon, and the dominions of Herod.—The inhabitants of the maritime and trading towns of Tyre and Sidon were in a great measure dependent upon the dominions of Herod. The mountainous territory of Phoenicia was but little adapted for agriculture, consequently the corn of Judæa, which excelled that of Egypt, was almost indispensable to them. Moreover, they traded in the oil, the balsam, and the wine, which, from an early period, had been amongst the most celebrated and important productions of Palestine. They were now afraid lest the hostility of Herod should injure their commercial interests. The presence of Herod at Cæsarea, for the purpose of attending the games, is mentioned by Josephus, although he says nothing of the quarrel. Probably matters had not proceeded to any open rupture between the parties, but had only gone the length of exasperation on the part of the king.

† Josephus's account of Herod's death.—Jesephus describes the occurrence in substantially the same manner as Luke. Upon the second day of the public games, the king appeared in splendid attire, and sat down upon his throne. The acclamations which saluted him on the occasion, were probably raised by the deputies of the Tyrians and Sidonians, together with their retinue ; for the Jews abhorred such proceedings as idolatry. And while the king was witnessing the games, Josephus mentions further, that an owl perched itself over his head upon a rope, which was stretched for the purpose of drawing a screen over the stage, as a protection from the sun ; the king regarded it as an evil omen, fell sick, and died after five days of a disease of the bowels.

*III. Paul's first Apostolic Journey, starting from and returning to ANTIOCH, the capital of Syria, and mother church of the Gentiles. A. D. 43—45.**

Paul and Barnabas return to Antioch: appointed missionaries to the Gentiles.—
But in spite of these persecutions, the word of God grew and multiplied, and Barnabas and Saul [having relieved the brethren in Judæa, sect. 483] returned from Jerusalem to Antioch, and took with them John surnamed Mark, whose mother Mary was sister to Barnabas, a person of some eminence among the Christians at Jerusalem. Col. iv. 10. In the church at Antioch, there were now certain prophets and teachers, as, 1. Barnabas ; 2. Simeon, who was called Niger ; 3. Lucius of Cyrene ; 4. Manaen, who had been brought up with Herod the tetrarch [Antipas] ; and 5. Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, “Separate me Barnabas and Saul for the work whereunto I have called them.” And when they had fasted and prayed, and laid their hands on Barnabas and Saul, they sent them away. Acts xii. 24, 25 ; xiii. 1—3.

Saul, Barnabas, and John Mark proceed to Cyprus: meet with Elymas.—Saul and Barnabas, being sent forth by the Holy Ghost, now left *Antioch*, which was situated upon the river Orontes, about 300 miles to the north of Jerusalem, and 30 miles from the Mediterranean. They first went by land to *Seleucia*, the port of Antioch on the mouth of the Orontes, and from thence took ship and crossed over to the isle of *Cyprus*, the native place of Barnabas. Here they landed on the east side, and first proclaimed the gospel to the Jewish synagogue at *Salamis*, being accompanied by John Mark, the nephew of Barnabas, (Col. iv. 10,) as a help in their apostolic labours. They then traversed the island from east to

* The narrative of St. Paul's voyages has been more paraphrased than the other portions of the present work, in order to include as much geographical description as possible in the text, without the necessity of referring to notes.

west, from Salamis to *Paphos*, where the worship of Venus had a great central establishment, where they found Sergius Paulus, the Proconsul of the island, who was a prudent man and desired to hear the word of God, but who had listened to the deceptive arts of a Jewish false prophet, or conjurer, named Barjesus. This man was apparently a similar character to Simon Magus, (sect. 460, *note,*) and styled himself Elymas, i. e. wise man or sorcerer, and he now sought to turn away Sergius Paulus from the faith. Acts xiii. 4—8.

489 **Elymas struck blind : progress to Perga : John Mark returns to Jerusalem.**—Then Saul, who is also called Paul,* filled with the Holy Ghost, set his eyes on Elymas and said, “O full of all subtlety and all mischief, the child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.” And immediately there fell on Elymas a mist and a darkness ; and he went about seeking some one to lead him by the hand. Then Sergius Paulus the Proconsul believed, being astonished at the doctrine of the Lord.

Asia Minor. Paul and his company afterwards loosed from **Perga in Pamphylia.** Paphos, and took a northerly course to the coast of ASIA MINOR,† and at length reach-

* **Saul and Paul.**—Saul, *the desired one*, is the Hebrew, and Paul, the Greek, form of the name. He was of course originally called Saul by his Jewish connexions; but after his conversion, and he had begun to preach to and mingle with the Gentile Gauls and Romans, he was called by them Paul. It has been supposed that he changed his name to that of his convert Sergius Paulus; but in the first place, the Proconsul was not his first convert, and secondly, it would have been more agreeable to ancient usage for the scholar to be named after the teacher, than for the teacher after the scholar.

+ **Asia Minor** was the extreme western peninsula of Asia, bounded on the north, west, and south by the Euxine, Ægean, and Mediterranean, and on the east by the mountains on the west of the upper course of the Euphrates. It was divided by the later Greeks into the following provinces. *West* : Mysia, Lydia, Caria. *South* : Lycia, Pamphylia, and Cilicia. *North* : Bithynia, Paphlagonia, and Pontus. *Central* : Phrygia, Pisidia, Isauria, Lycania, Galatia, and Cappadocia. **Asia Minor under the Romans** in the reign of Augustus, was divided into three provinces, viz. 1. *Proconsular Asia*, or *Asia Proper*, which included the western districts of Mysia, Lydia

ed Perga, the metropolis of Pamphylia, where John Mark left them, and returned to Jerusalem. Acts xiii. 9—13.

Paul and Barnabas preach in the Jewish synagogues.—From Perga the apostles went northward up the country about 80 or 90 miles, to *Antioch in Pisidia*,* on the borders of Phrygia,

Caria, which were collectively sometimes called *Asia*, or *Lydian Asia*, of which Ephesus was the capital, together with the interior district of Phrygia. 2. *Pretorian Asia*, which included the northern districts of Bithynia, Paphlagonia, and part of Pontus. 3. *Interior Asia*, which appears to have comprehended Pisidia, Cilicia, Pamphylia, etc. *Cappadocia* was not made a province until A. D. 17, and *Pontus* was not made entirely a province before the reign of Nero. The exact divisions of Asia Minor at this period are, however, confused and uncertain.

* **Perils of waters and perils of robbers, on the journey from Perga to Antioch.**—In another place, (2 Cor. xi. 26,) St. Paul says that he had been exposed often to perils of waters, and perils of robbers, and it is not improbable that he may have encountered some of these dangers on this journey from Perga in Pamphylia to Antioch in Pisidia. “The lawless and marauding habits of the population of those mountains which separate the table land in the interior of Asia Minor from the plains on the south coast, were notorious in all parts of ancient history. Strabo uses the same strong language, both of the Isaurians, who separated Cappadocia from Cilicia, and of their neighbours the Pisidians, whose native fortresses were the barrier between Phrygia and Pamphylia. We have the same character of the latter of these robber tribes in Xenophon, who is the first to mention them; and in Zosimus, who tells us of the adventures of a robber chief, who defied the Romans, and died a desperate death in these mountains. Alexander the Great, when he marched from Perga to rejoin Parmenio in Phrygia, found some of the worst difficulties of his whole campaign in penetrating through this district. No population, through the midst of which St. Paul ever travelled, abounded more in those ‘perils of robbers,’ of which he himself speaks, than the wild and lawless clans of the Pisidian highlanders. The natural character of the country itself must also have exposed him to other dangers. The rivers of Asia Minor, like all the rivers in the Levant, are liable to violent and sudden changes. And no district of Asia Minor is more singularly characterized by its ‘water floods,’ than the mountainous tract of Pisidia, where rivers burst out at the bases of huge cliffs, or dash wildly through narrow ravines. The very notice of the *bridges* in Strabo, when he tells us how the rivers Cestrus and Eurymedon tumble down from the heights and precipices of Selge to the Pamphylian Sea, is more expressive than any elaborate description. We cannot determine the position of any bridges which the apostle may have crossed, but his course was never far from the channel of these two rivers.” *Conybeare and Howson.*

Antioch in
Pisidia.

490

which of course must not be mistaken for the metropolis of Syria (sect. 481, *note*, and 488). Here they went into a synagogue on the sabbath, and sat down, and after the reading of the law and the prophets, the rulers of the synagogue invited them to exhort the people. Then Paul stood up, and beckoning with his hand, spoke as follows. Acts xiii. 14—16.

Paul's discourse to the Jews.

- 491 **God chose our fathers, and raised up David.**—“Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.* And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.” Acts xiii. 17—22.
- 492 **From David's seed he raised up a Saviour, Jesus, of whom John the Baptist spake.**—“Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.” Acts xiii. 23—25.
- 493 **To you of the stock of Abraham is this salvation sent; though crucified and buried, he was raised from the dead.**—“Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers

* Compare Old Test. Hist., *Introduction to the Book of Judges*.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." Acts xiii. 26—37.

Beware therefore lest ye despise, and wonder, and perish.—"Be 494 it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 38—42.

Many Jews and proselytes follow Paul: Gentiles 495 pray him to preach to them.—When the Jews had left the synagogue, the Gentiles begged that the foregoing discourse might be preached to them on the next sabbath. When the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who persuaded them to continue in the grace of God. Acts xiii. 42, 43.

Paul preaches to the Gentiles: envy of the Jews.— 496 The next sabbath day nearly the whole city assembled to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and spoke as follows. Acts xiii. 44—46.

Paul's defence for preaching to the Gentiles.

The word was first spoken to you Jews, but ye put it from you, 497 and God sent us to the Gentiles.—"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts xiii. 46, 47.

The Gentiles receive the gospel: the Jews expel 498 Paul and Barnabas.—When the Gentiles heard this

they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, but the two apostles shook off the dust of their feet against them. And the disciples [i. e. new converts] were filled with joy and the Holy Ghost. *Acts* xiii. 48—52.

499

Paul and Barnabas preach at Iconium, Iconium in Lycaonia, but are driven by persecution to Lystra.—

The two apostles now turned their steps in an eastward direction to *Iconium*, the capital of Lycaonia, about 75 or 80 miles east by south from Antioch, and about 120 miles in the interior from the coast of the Mediterranean. Here they preached in the Jewish synagogue, and a great multitude of both Jews and Greeks believed. The unbelieving Jews, however, stirred up the Gentiles against the brethren, and though the apostles spoke boldly in the Lord, and had signs and wonders granted by their hands, yet the citizens were divided, part for the Jews and part for the apostles. At length, being aware that both the Gentiles and the Jews and their rulers intended to use them spitefully and stone

Lystra and Derbe in Lycaonia. them, they fled to *Lystra** and *Derbe*, cities of Lycaonia, and there preached the Gospel. *Acts* xiv. 1—7.

500

Heal a cripple: taken for gods, but rebuke the people.—At Lystra there was a man who had been a cripple from his birth. He heard Paul speak, and the apostle looking at him perceived that he had faith to be healed, and said to him in a loud voice, “Stand upright on thy feet !” And the cripple leaped and walked. When the people saw this they said, in the speech of Lycaonia, [a corrupted dialect of the Greek tongue,]

* Date of Timothy's conversion.—We are led to suppose from *Acts* xvi. 1, sect. 517, that at this very time Timothy, as well as his mother Lois, and his grandmother Eunice, must have been converted to the Christian faith in the city of Lystra.

"The gods are come down to us in the likeness of men ;" * and they called Barnabas, *Jupiter*, and Paul, *Mercurius*, because he was the chief speaker. Then the priest of Jupiter, who was before the city, brought oxen and garlands to the city gates, and would have sacrificed with the people, but the two apostles rent their clothes and ran in among the multitude and cried, "Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein : who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." By these sayings the people were restrained, though with difficulty, from sacrificing. Acts xiv. 8—18.

Paul stoned, but recovers.—Certain Jews from Antioch and Iconium now instigated the people against the apostles ; and the multitude stoned Paul and drew him out of the city for dead, but whilst the believers of Lystra stood round him, he rose up and returned to the city, and next day departed with Barnabas for Derbe. Acts xiv. 19, 20. Comp. 2 Cor. xi. 25 ; 2 Tim. iii. 11.

Organizes and confirms the churches.—
When Paul and Barnabas had preached the gospel in Derbe, they returned again to Lys-
tra, and to Iconium and Antioch in Pisidia, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much

* **Paul and Barnabas mistaken for gods.**—A belief that gods came down in human form to benefit men, was spread from ancient times among the heathen, and at that period was much increased by the existing religious ferment. In Lystra Zeus (*Jupiter*) was worshipped as the founder of cities, as the originator, guide, and protector of civilization, as the founder and protector of this city in particular, and a temple at the entrance of Lystra was apparently dedicated to him. Accordingly the people imagined that their titular deity Zeus had come down to them ; and as Paul was foremost in speaking, and possessed a peculiarly powerful address, he was taken for Hermes (*Mercury*), who was supposed to be the herald of the gods, whilst Barnabas, who was Paul's senior, was believed to be Zeus.

tribulation enter into the kingdom of God. And when they had ordained them elders (presbyters *) in every church, and had prayed with fasting, they commended them to the Lord. After this they passed through Pisidia to Pamphylia, and having preached the word at *Perga*, they went to the port of *Attalia* on the Mediterranean, and from thence sailed to the northern church of **ANTIOCH** in northern Syria. *Acts* xiv. 21—26.

IV.—*The Apostolic Council at Jerusalem, A. D. 45—48.*

503

Jerusalem. **Private journey of Paul, Barnabas, and Titus to Jerusalem, concerning the preaching to the Gentiles.**†—Fourteen years after

A. D. 45.

* **Presbyters or Elders.**—The presiding officers of the church were denominated sometimes *presbyters* or elders, a designation borrowed from the Jews, and indicative rather of the wisdom than the age of the persons; and sometimes, also, *bishops*; for it is manifest that both terms are promiscuously used in the New Testament for one class of persons. These were men of gravity, and distinguished for their reputation, influence, and sanctity. Some of them, it is commonly inferred from St. Paul's words, taught the people; others rendered public service in some other way. If, however, this distinction between *teaching* and *ruling* elders ever existed at all, it certainly does not seem to have been of long continuance, for St. Paul requires *all* presbyters and bishops, that they be able to *teach* and instruct others. *Mosheim.*

† **Difference between the private journey noticed in *Galatians*, and the public one related in *Acts*.**—During the three years, A. D. 45—48, that intervened between the return of Paul and Barnabas from their first apostolic journey, and their mission from Antioch to the church of Jerusalem, recorded in *Acts*, (sect. 505,) it seems probable that they undertook a previous journey to Jerusalem, which is recorded only in *Galatians* (sect. 503). Some have supposed that the accounts in *Acts* and *Galatians* refer to the same journey, but we have been led to regard the one in *Galatians* as *the first and private mission*, and that in *Acts* as *a second and public mission*, by a consideration of the following circumstances. 1. In *Galatians*, St. Paul tells us that he went up to Jerusalem by revelation, and addressed himself privately to those only of the greatest authority in the church; but in *Acts* we read that Paul was sent by the church of Antioch, and received publicly by the whole church at Jerusalem. 2. In *Galatians*, Barnabas and Titus are mentioned as the only companions of Paul; but in *Acts*, Paul and Barnabas and certain others are sent on that mission, and no Titus is mentioned. 3. The object of the two missions were dissimilar: the direct object of that in *Galatians*, was the due recognition of Paul's apostleship to the

my conversion, says Paul in his Epistle to the Galatians, I went up again* to Jerusalem with Barnabas, and took Titus, a young converted Gentile, with me. And I went up by revelation, and communicated privately, and to those of reputation only, the gospel which I preach among the Gentiles, lest any commotion should arise, which might invalidate my past or frustrate my future preaching. (But neither Titus, who was with me, being a Greek, was compelled to be circumcised.) I thus spoke only to those of authority, and that privately, because of false brethren (Judaizing Christians) unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into the bondage of the laws of Moses ; but we did not give place to them for an hour, in order that the truth of the gospel might continue with you Galatians and Gentiles. But from those who seemed to have authority in the church, I gained nothing in the way of knowledge or authority ; but on the contrary, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was given unto Peter—(for the same Holy Spirit that wrought effectually in Peter to the apostleship of the circumcision, was also mighty in me toward the Gentiles)—and when James the Less, and Peter or Cephas, and John, who seemed to be pillars of the church, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision. Only they desired that on our return to the Gentiles at Antioch, we should still remember the poor brethren at Jeru-

Gentiles, which end was accomplished, and the single question about the Gentile Titus arose incidentally in the discussion ; but the great question to be settled by that in *Acts* was, whether it should be accounted essential for Gentile converts to Christianity to conform themselves to the law of Moses, and a wise and temperate arrangement was the result. Cf. *Tate's continuous History of St. Paul*. In the present work I have therefore given, first, a paraphrase of the account in Galatians, of the private mission to Jerusalem, concerning Paul's apostleship to the Gentiles, and then the account in Acts, of the great public mission, concerning the requiring of the Gentile Christians to observe the laws of Moses.

* Paul, previously to his first missionary tour, had carried relief to the brethren at Jerusalem from the church at Antioch. Sect. 483.

salem, which indeed I also was forward to do. Gal. ii. 1—10.

504

Paul rebukes Peter.—Some time after Antioch in Syria. this, when Peter came to Antioch, I withdrew him to the face, because he was to be blamed. For on his first arrival at Antioch, and before those persons came there, who brought, or pretended to have brought, a message from James, about ceremonial conformity, (see sect. 505,) Peter had never scrupled to eat with the converted Gentiles ; but after those mischievous agitators had arrived, he withdrew and separated himself, fearing to displease those who argued the necessity of circumcision. And the other believing Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their timidity and dissimulation. But when I, who had fearlessly and with authority advocated the freedom of the Gentile believers from the Mosaic law,—when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, “ If thou, being a Jew, canst not yet live, as thou hast *recently* done, after the manner of Gentiles, and not as the Jews, why *now* compellest thou the Gentiles to live as do the Jews ? ” Gal. ii. 11—14.

505

Public journey of Paul and Barnabas to Jerusalem. **Jerusalem concerning circumcision.**—After A. D. 48. this, certain men went from Judæa to Antioch, pretending that they brought a message from James the Less, and assuming, though in no way authorized, an authority on that account. Comp. Gal. ii. 12, and Acts xv. 24, in sect. 512. These men began to teach the brethren at Antioch, saying, “ Except ye be circumcised after the manner of Moses, ye cannot be saved.” When, therefore, Paul and Barnabas had no small dissension and disputation with them, it was generally determined by the whole church that Paul and Barnabas and certain others should go to Jerusalem, and consult the apostles and presbyters upon the question. Accordingly the deputation, being brought on their way by the church, passed through Phœnicia and Samaria, declaring the conversion of the Gentiles, and causing great joy unto all the brethren. On reaching Jerusalem, they were re-

ceived by the church and by the apostles, and they declared all the things that God had done by his blessing on their labours. Then certain of the believers, who belonged to the sect of the Pharisees, rose up, and said that it was needful to circumcise the Gentile converts, and to command them to keep the law of Moses. Acts xv. 1—5.

The apostolic council.—The apostles and presbyters 506 then assembled to consider the matter, and after there had been much disputing, Peter arose and spoke as follows. Acts xv. 6, 7.

Speech of Peter.

Why put a yoke on the Gentiles, which neither we nor our 507 fathers could bear!—“Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth (sect. 477) should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Acts xv. 7—11.

Paul and Barnabas obtain a hearing.—All the multitude then kept silence, and gave audience to Paul and Barnabas, who thereupon declared what wonders and miracles God had wrought upon the Gentiles by them; and then James the Less arose and spoke as follows. Acts xv. 12, 13.

Speech of James.

Peter hath declared that God at first visited the Gentiles, and this is proved by the prophets.—“Men and brethren, hearken unto me: Simeon (i. e. Simon Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, (Amos ix. 11, 12,) as it is written, ‘After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.’ Known unto God are all his works from the beginning of the world.” Acts xv. 13—18.

Let us not then overburden the Gentiles, but only enforce abstinence from idolatry, blood, etc.—“Wherefore my sentence is,

that we trouble not them, which from among the Gentiles are turned to God: * but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. † For Moses of old time hath in every city those who preach him, being read in the synagogues every sabbath day." Acts xv. 19—21.

- 511 The assembly send two deputies with Paul and Barnabas to Antioch.—It then pleased the apostles and elders, or presbyters, to send two chosen men, viz. Judas

* Converted Gentiles to follow the same observances as the Proselytes of the Gate.—The object of these enforcements was to meet, in some measure, the difficulties of the Jewish Christians, and to lead the Gentile Christians to shun whatever might prove offensive to their Jewish brethren. Jewish proselytes were divided into two classes, viz. 1st, *Proselytes of the Covenant, or of Righteousness*, who consisted of all those who had submitted to circumcision, and in all respects had become converts of Judaism. 2nd, *Proselytes of the Gate*, who included all those converts from heathenism who had so far renounced idolatry as to become worshippers of the one God, and to observe generally what have been called the seven precepts of Noah, viz. against idolatry, profanity, incest, murder, dishonesty, eating blood or things strangled, and allowing a murderer to live. The latter class were not formerly enrolled in the Jewish state. The import of James's arrangement was, therefore, that the Gentiles should not be obliged to become Proselytes of the Covenant, but only to live as proselytes of the Gate; the precepts of Noah, which are omitted by James, being of that kind, that it was self-evident should be observed by all Christians.

† Note on the flesh of idolatrous sacrifices, blood, and things strangled.—The more particular distinction made by Paul in 1 Cor. x., between such flesh of sacrifices as was bought directly of another at the shambles, and such as was eaten in the temple at an idol festival, is not entered upon by the assembly; they forbid, in the widest sense, all eating of sacrifices, because the Jews took offence at it. The same holds good of the eating of blood, and, which is the same thing, of that which was strangled, in which the blood remained congealed. The Jews had the utmost abhorrence of the eating of blood, which was grounded particularly upon the strong declarations in the Old Testament, contained in Lev. xvii. 10, 11. In this passage it is not merely said that Jehovah would set his face against him who eats blood, but the blood is also represented as the support of the soul, that is, of the physical life, and it is placed in connexion with the propitiation, which can only be made by the shedding of blood (Heb. ix. 22). This law appears to have been strictly observed by the primitive church; and even in the middle ages the injunction was frequently given by the spiritual authorities of the Greek church to avoid the eating of blood. In the Latin church Augustine already took the right view.

Barsabas and Silas, who were chief among the brethren, to accompany Paul and Barnabas back to Antioch. And the apostles and church wrote letters for the deputies to take with them, as follows. Acts xv. 22, 23.

Apostolic letter from the church at Jerusalem to the Gentile churches in Antioch, Syria, and Cilicia.

We have heard that certain members of our church have troubled you concerning circumcision.—“The Apostles and Elders and Brethren send greeting unto the Brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.” Acts xv. 23, 24.

We have therefore, in common council assembled, determined to send you Judas and Silas with Barnabas and Paul.—“It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.” Acts xv. 25—27.

To say that we only require you to abstain from meat offered to idols, blood, things strangled, and fornication.—“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.” Acts xv. 28, 29.

The letter read: Judas returns.—Paul and Barnabas with the two deputies at length reached Antioch, and having assembled the multitude of believers, they delivered the epistle, which when the brethren had read, they rejoiced at the consolation. And Judas and Silas, being prophets, (sect. 483, note,) exhorted the church, and after some time Judas returned to the apostles at Jerusalem, but Silas continued at Antioch. Paul and Barnabas also, with many others, stayed there, teaching and preaching the word of the Lord. Acts xv. 30—35.

V. *Paul's Second Apostolic Journey, starting from and returning to Antioch, A. D. 49—52.*

Paul desires to go on another tour: disagrees with Barnabas and takes Silas.—After this Paul said to Bar-

nabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Barnabas then determined to take with them his nephew, John Mark, (sect. 489,) which Paul refused to do, as on the former apostolic journey John had left them at Pamphylia and returned to Jerusalem. The contention became so sharp that they separated ; Barnabas taking John Mark and sailing to Cyprus,* his native country, (sect. 431,) and Paul leaving with Silas, being recommended by the brethren unto the grace of God. *Acts xv. 36—40.*

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*Asia Minor.
Cilicia.*

*Lystra and
Derbe in
Lycaonia.
A. D. 49.*

Call and circumcision of Timothy.—Paul and Silas now left Antioch in a north westerly direction, and passing through Syria, entered Cilicia, a province on the southern coast of Asia Minor, washed by the Mediterranean. On the way, Paul visited and strengthened the churches, which he had probably planted there shortly after his conversion (sect. 469). From Cilicia he proceeded into the province of Lycaonia, and again visited Lystra and Derbe, where, as in other places, he made known the apostolic decree respecting converts from Paganism. In Lystra he found among the Christian brethren a young man, named Timothy, whose father was a Greek, but whose mother, Eunice, was a Jewess, and with her mother, Lois, was amongst the converts to Christianity. Timothy being well spoken of by the brethren of Lystra and Iconium, Paul took him with him, but circumcised him first, because of the Jews in that quarter, who knew that his father was a Greek. (Comp. Gal. ii. 3; 1 Cor. ix. 20.) And the churches were established in the faith, and increased in number daily. *Acts xv. 41; xvi. 1—5.*

* **Barnabas and John Mark.**—Nothing more is mentioned of Barnabas in the Acts, but he is frequently alluded to in the Epistles, and always honourably and with respect. Gal. ii. 1, 9, 13; 1 Cor. ix. 6. From the latter passage it appears that, like Paul, he was still engaged in the mission to the Gentiles, and also laboured for his maintenance with his own hands, though both of them had power to forbear such labour. John Mark appears to have been subsequently engaged in the Christian service with Paul. Col. iv 10; Philem. 24; 2 Tim. iv. 11.

Paul, Silas, and Luke, called to Macedonia.—From Lystra and Derbe, Paul and Silas took a northerly route, passing through the provinces of Phrygia and Galatia, and thus traversing the interior of Asia Minor, but were forbidden by the Holy Ghost to preach the word in Asia [Lydian Asia—(capital, Ephesus)—which formed a part of Proconsular Asia, sect. 489]. From Galatia, accordingly, they changed their course, and appear to have proceeded due west, through the province of Mysia, from whence they would have gone into Bithynia, but not being suffered by the Spirit, they went to Troas,* a sea-port on the western coast of Asia Minor, washed by the Ægean Sea. Here a vision appeared to Paul in the night. A man of Macedonia stood before him and said, “Come over into Macedonia and help us;” and after this WE† endeavoured to go there, believing that the Lord had called us to preach the gospel to the Macedonians. Acts xvi. 6—10.

Conversion and Baptism of Lydia.—Paul and Silas, and Luke, then sailed from Troas in a north-westerly direction across the Ægean Sea towards the coast of Europe. On their way they went to the small island of Samothracia, famous for the worship of the Cabiri, and the next day reached

* *Troas*, or *Troad*, was strictly the name for the whole district around Troy, but here means *Alexandria Troas*, a city of Northern or Lesser Mysia, situated on the coast, at some distance northward from the site of ancient Troy, upon an eminence opposite the island of Tenedos.

† *Luke*, the evangelist and physician, now appears, from the use of the pronoun “we,” to have joined the apostle’s company. He was born probably at Antioch, and of heathen parents, as Paul distinguishes him from his coadjutors of Hebrew blood. (Col. iv. 11—14.) He had lived in Judæa and professed Judaism before he became a Christian—(comp. Luke i.) “things believed (or accomplished) *among us*.” On the present journey, he seems to have been left behind at Philippi, (sect. 523,) until Paul, after his second abode at Corinth, fetched him away (sect. 566). He then went with the apostle to Jerusalem, and accompanied him from Cæsarea to Rome, and was with him during his first and second imprisonment there. Sects. 479, 612, 638, 656. According to tradition, he lost his life in his 84th year, by being hanged on an olive tree.

Northern Greece or Macedonia. the port of Neapolis on the coast of Macedonia.* Having landed here, they proceeded to the city of Philippi, which had been anciently founded by Philip of Macedon, and colonized by Augustus after the defeat of Brutus and Cassius, and was now the chief city in those parts. At Philippi they stopped several days. The city was seated on the river Gangites, between the Nestus and Strymon, and on the sabbath Paul and Silas used to go to the river-side † without the city, where prayer was wont to be made by the Jews and Jewish proselytes of the colony, and there they would sit down and speak to the women who resorted thither. Amongst their hearers was Lydia, a dealer in purple, from the town of Thyatira in Lydia‡ of Asia Minor. Lydia worshipped God, that is, was a Jewish proselyte, but she now attended to the things spoken by Paul, and was baptized with her household, and by her importunity compelled Paul and his companions to take up their abode in her house. Acts xvi. 11—15.

520 **Paul exorcises a female soothsayer.**—As Paul and his fellow-labourers went to prayer, they were met by a damsel possessed with a spirit of divination,§ who brought her masters much gain by her soothsaying. She

* **Macedonia or Northern Greece**, the original kingdom of Philip and Alexander the Great, at this period formed a Roman province, and being incorporated with Thessaly and Illyria, it extended from the Ægean to the Adriatic Seas, and was bounded on the south by the province of ACHAIA, or *Southern Greece*. See sect. 529, note. It was originally governed by a Proconsul; but was made an imperial province by Tiberius, though subsequently restored to the senate by Claudius.

† **Assembly of Jewish proselytes on the banks of the river.**—The Jews were probably not sufficiently numerous at Philippi for the establishment of a synagogue, and therefore they and their proselytes assembled at a place surrounded by trees on the outside of the city near the river, where they performed their devotions and necessary lustrations.

‡ **Purple.**—The Lydians were famous for the art of dyeing in purple, and Lydia is supposed to have been a dealer in vests so dyed, rather than in the dye itself.

§ **Spirit of divination.**—The original words are *πνεῦμα Πύθωνος*, a spirit of Apollo. The gift of divination is said, by Cicero, to have been ascribed to Apollo. *De Div.* i. 5.

now followed the apostles, saying, “These men are the servants of the most high God, which show unto us the way of salvation.” This she continued to do many days ; but Paul, being grieved, turned back and said to the spirit, “I command thee in the name of Jesus Christ to come out of her ;” and the spirit left her that same hour. Acts xvi. 16—18.

Paul and Silas carried before the Duumvirs and 521 imprisoned.—When the masters of the damsel saw that the hope of their gains was gone, they seized Paul and Silas and led them to the rulers, or duumvirs,* saying, “These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.”† The

* **The magistrates, or duumvirs, of Philippi.**—Philippi was a Roman colony in the province of Macedonia. Every Roman colony had a regular government for the administration of justice and the regulation of internal affairs, which was an imitation on a small scale of the government at Rome. They had a senate, the members of which were termed *decuriones*, or *senatores*. Their chief magistrates, usually two in number, were styled *duumviri*, and were annually elected by the colonists, and might be regarded as representing the consuls of the republic, and in fact were in some colonies designated *consules*, and in others *prætores*. It was before these *duumviri*, or *consules*, that Paul and Silas were now brought.

+ **Paul accused of introducing new gods : state of the Roman law concerning religions.**—Paul and Silas were now accused before the duumvirs of being turbulent Jews, who were attempting to introduce Jewish religious practices into the Roman colony, which was contrary to the Roman laws, though the right was guaranteed to the Jews of practising their national cultus for themselves without molestation. Cf. *Neander*. In the earlier ages of the Roman republic, and probably even as far back as the laws of the Twelve Tables, it had been decreed that no new gods should be worshipped until publicly admitted by the senate. *Cic. de Leg.* During the drought and contagion which visited the city, b. c. 425, and again during the second Punic war, the people entertained foreign superstitions, and practised strange modes of sacrificing, and the *sædiles* were charged to put a stop to these irregularities. *Liv. iv. 30 ; xxv. 1.* These prohibitions were renewed at different times, and the intolerance of foreign religions continued, to some extent, under the emperors. “Honour the gods yourself,” says Mæcenas to Augustus, “according to the usage of your ancestors, and compel others to worship them. Hate and punish them who worship strange gods !” *Dion. Cass. ii. 36.* The religion of the provinces was, however, placed under no restraint, though intoleration was clearly

multitude then rose against the two prisoners, who were scourged with many stripes by the order of the duumvirs, and cast into prison ; and the jailer, being charged to keep them in safety, thrust them into the inner prison, and made their feet fast in the stocks, or nervus, an instrument of torture as well as of detention, being a wooden block into which the feet were put, and according to the severity of the torture, stretched far from one another. Acts xvi. 19—24.

522 **An earthquake : conversion and baptism of the keeper and his household.**—At midnight Paul and Silas prayed, and sang praises to God : and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, “Do thyself no harm : for we are all here.” Then the keeper called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, “Sirs, what must I do to be saved ?” They replied, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” And they preached the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his household immediately. And having brought them into his house, he set meat

the theory both of the Greek and Roman law. But the Romans were contented with having bowed the world to a uniformity of subjection, and cared not for establishing a uniformity of religion ; whilst the growing religious indifference introduced great laxity, and induced them in the administration of their empire to protect the local religions, though they did not enlist themselves in their cause. “Roman citizens,” says M. Constant, “were bound to conform to the religion of the state ; they had not the liberty to adopt a foreign religion, though that religion might be legally recognised in their own city for the strangers who were its votaries.” Julius Cæsar allowed the Jews to celebrate their national rites at Rome in a synagogue of their own on the banks of the Tiber, and accordingly they made a public manifestation at his funeral.

before them, and rejoiced, believing in God with all his household. Acts xvi. 25—34.

Roman citizenship of Paul and Silas : the duumvirs 523
beseech them to depart.—When it was day the duumvirs sent their serjeants, or lictors,* to order the keeper of the prison to release Paul and Silas ; and accordingly the keeper reported the message, and begged them to depart in peace. But Paul replied, “ They have beaten us openly uncondemned, being Romans,† and have cast us into prison ; and now do they thrust us out privily ? nay verily ; but let them come themselves and fetch us out.” The lictors reported these words to the duumvirs, and when the latter heard that the prisoners were Roman citizens, they feared the consequences, and came in person and besought Paul and Silas, and bringing them out, desired them to leave the city. Paul and his companion then left the prison and entered the house of Lydia, and having seen and comforted the brethren, they departed, leaving Luke apparently behind, as after this the narrative in the original proceeds in the third person ; and accordingly Luke appears again in sect. 566. Acts xvi. 35—40.

Paul and Silas, without Luke, preach at 524
Thessalonica.—Paul and Silas, therefore, Amphipolis.
Apollonia. without Luke, now appear to have proceeded by land in a south-westerly direction from Philippi,

* **Serjeants.**—The word in the original is *ραβδοῦχοι*, which at Rome signified the lictors attendant on the chief magistrates, and therefore at Philippi must have been the attendant lictors on the duumvirs.

+ **Scourging of the Roman citizen contrary to the law.**—According to the Porcian law, which is supposed to have passed about B. c. 197, it was decreed that a severe penalty should be visited on any magistrate or duumvir, who should scourge or put to death a Roman citizen. See Livy x. 9. A denarius still exists bearing the usual helmeted head of Rome, with the name of Porcius Laeca, Tribune of the People, B. c. 197, on one side, and on the reverse an accused person standing in a suppliant attitude before a magistrate, behind whom is a lictor carrying a sword in one hand and two rods in the other, the legend at the bottom of the coin being “ *provoco*,” *I appeal to justice.*—For an account of the city in which Paul acquired the rights of a Roman citizen, see sect. 587, notes.

Thessalonica. through Amphipolis and Apollonia, two cities of Macedonia, to Thessalonica, the ancient Therma, which was now a great commercial city of Macedonia, and was situated at the north-east extremity of the Thermaic gulf, above 20 miles from Philippi. At Thessalonica they found a Jewish synagogue, which Paul visited on three different sabbath days, and according to his custom reasoned with the congregation out of the Scriptures, alleging that Christ must have suffered and have risen from the dead, and that Jesus was the Christ. And many of the hearers believed and consorted with Paul and Silas, including a great multitude of the Greek proselytes to the Jewish faith, and not a few of the chief women. Acts xvii. 1—4.

525 **Dwell with Jason: receive aid from the church at Philippi.**—At Thessalonica, Paul appears to have dwelt with a believer named Jason, and to have received aid from the church at Philippi, at two different periods, Phil. iv. 15, 16; though, during his continuance there, he laboured night and day, that he might not be chargeable to the believers. 1 Thess. ii. 9.

526 **Driven from the city by a tumult.**—The Jews who believed not were now moved with envy, and collected a crowd of idle fellows, and assaulted the house of Jason; but being unable to find Paul and Silas, they dragged Jason and certain other brethren before the Roman duumvirs, or rulers of the city, crying, “These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king,*

* **Paul accused of introducing another king than Caesar.**—This accusation, being brought by the Jews, was different from that made by the Roman colonists at Philippi, sect. 521; the grounds were too slight for supporting such an accusation, especially as the civil authorities were not predisposed to receive it. At this time, a political accusation, the *crimen maiestatis*, was more likely to be successful. Paul had spoken much of the approaching kingdom of Christ; his expressions were now distorted, and he was accused of instigating the people to acknowledge one Jesus as supreme ruler instead of Cæsar. But the authorities, when they saw the persons before them who were charged with being implicated in the conspiracy, could not credit such an accusation; and after Jason and his friends

one Jesus." The rulers of the people were then troubled, but having taken security of Jason and the others, they let them go. *Acts xvii. 5—9.*

Go to Berea, but again driven away by Jews from Thessalonica.—The brethren then

Berea.

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sent Paul and Silas immediately away by night to the Macedonian town of Berea, which lay about ten miles due west of Thessalonica. Here they went into the Jewish synagogue, and found the people more noble than those at Thessalonica, for they received the word with all readiness of mind, and searched the Scriptures daily, to see whether things were as Paul had stated. Therefore many believed, including some honourable Greek women, and not a few of the men. But when the Jews at Thessalonica heard of what was going on, they came to Berea and stirred up the people, and the brethren immediately sent away Paul to go as it were to the sea. *Acts xvii. 10—14.*

Paul proceeds to Athens: Silas and Timothy remain at Berea.—Silas and Timothy still remained at Berea, whilst Paul was conducted to Athens, from whence he sent by his conductors a command to his two fellow labourers to join him with all speed. *Acts xvii. 14, 15.*

State of Athens.—To Athens, as the parent of Grecian culture and philosophy, the whole Roman world was indebted for its mental advancement. When Southern Greece was formed into the Roman province of Achaia,* she still retained many privileges and immuni-

Southern
Greece, or
Achaia.
Athens.
A. D. 50—52.

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had given security that there should be no violation of the public peace, and that those persons who had been the alleged causes of this disturbance should soon leave the city, they were dismissed. *Neander.*

* **Achaia and the division of Greece under the Romans.**—The whole of Greece was at this period divided into the two provinces of *Macedonia* or *Northern Greece*, and *Achaia* or *Southern Greece*. The former, which also included Thessaly and Illyria, and all the northern territory, has been described in sect. 519, note. **ACHAIA**, the southern province, embraced the whole of Peloponnesus and the greater part of Hellas Proper, with the adjacent islands. The exact boundaries of Macedonia and Achaia are difficult to determine, but Achaia, which in earlier times only denoted a small district in Northern Peloponnesus, had now probably very nearly the same

ties, and continued to be a great and flourishing city ; and during the early centuries of the Christian era, the Romans were accustomed to send their sons to Athens, as to a University, for the completion of their education. But whilst she was thus the chief seat of learning, she was also the central point of the Grecian religion, and an enthusiastic attachment to all that belonged to ancient Hellas, not excepting idolatry, retained a firm hold until the fourth century. [For an account of the two principal sects of philosophers that at this time flourished in Athens, see the foot-note to the next section.]

530 Paul aroused at the idolatry.—Whilst Paul waited for Silas and Timothy at Athens, his spirit was stirred at seeing the whole city given to idolatry. He therefore disputed with the Jews and Jewish proselytes in the synagogue, and with those he met daily in the Agora, or market-place. Here he was encountered by certain philosophers of the Epicurean and Stoic * schools. Some

frontier as the kingdom of modern Greece. It was assigned to the senate, and governed by a Proconsul, who resided at Corinth (sect. 543). Tiberius, in A. D. 16, made it an imperial province, when it was governed by Proprætors, but Claudius gave it back to the senate.

* Rise and development of the schools of philosophy : the Epicureans and Stoicks.—During the centuries immediately preceding the Christian era, philosophy was the subject that received the greatest attention in the learned world, of which Athens was the distinguished centre. As Paganism in the ancient world afforded no rest to the soul, and no support in life, men sought for refuge in the pursuit of wisdom. The precepts of philosophers of an earlier period were expanded and applied to the regulation of life. In this way arose the schools of philosophy, some of which reposed on the doctrines of Plato and Aristotle, and others were originated by the disciples of Socrates and other wise men. The Stoicks and the Epicureans became the most distinguished of these philosophical sects. Socrates had especially taught, that *happiness was the end of existence*. His scholar, Antisthenes, believed that the surest way of attaining this happiness was to renounce all pleasures ; and he taught that moderation, abstinence, and a freedom from wants, were the highest objects of human exertions. His disciple Diogenes carried these doctrines to the greatest excess ; he lived in a tub, deprived himself voluntarily of property and all the pleasures of life, and by this “heroism of abstinence” excited the admiration of the great Alexander. This school was called the Cynic, from the place in which Antisthenes taught ; and in allusion to this, Diogenes received the surname of κυων, *hound*, because the wretched and-

said, "What will this babbler say?" Others, because he preached of Jesus and the resurrection, said, "He seemeth to be a setter forth of strange gods." Acts xvii. 16—18.

Taken to the Areiopagus.—Then they took Paul to 531 the Areiopagus,* saying, "May we know what this new

joyless life he led seemed fitter for a dog than a human being. This doctrine, in a more noble form, constitutes the basis of the Stoic philosophy, which was taught by Zeno, a contemporary of Alexander the Great, in the porticoes of Athens. According to his teaching, man only attains felicity by bearing with invincible indifference all the changes and chances of life,—joy and grief, misfortune or happiness; this is his duty, the rather that everything is determined on beforehand by an eternal, natural necessity or fate. In opposition to this view, another disciple of Socrates, Aristippus of Cyrene, maintained the enjoyment of life as his chief principle, and taught the art of wisely mingling together sensual and intellectual pleasures. This art of enjoyment was erected by one of his scholars, Epicurus, into a system that numbered many adherents. Whilst, however, Epicurus made happiness to consist in a freedom from all painful and distressing emotions; his followers overstepped the bounds of moderation, placed luxury and the gratification of the appetites as the end of existence, and rendered Epicurism the philosophy of effeminacy and excess. See *Weber*. The relative position of the two sects, in respect to religion, were as follows. The Stoics acknowledged something divine as the animating principle in the universe and in human nature, they were inspired with an ideal model, founded in the moral nature of man, and they recognised man's religious wants and the traditions that bore testimony to them. The *Epicureans*, on the other hand, though they did not absolutely do away with the belief in the gods, yet they reduced it to something inert, non-essential, and superfluous; and whilst they represented pleasure as the highest aim of human pursuit, they were accustomed to ridicule the existing religions as the offspring of human weakness and the spectral creations of fear. See *Neander*.

* The Areiopagus was a rocky eminence called Mars' Hill, near the Acropolis of Athens, and was the place where the Upper Council, sometimes called the council of Mars' Hill, assembled. This council was of very remote antiquity, and had undergone considerable changes in its powers and constitution from the hands of Solon and Pericles. In the time of St. Paul, the Areiopagites appear to have had jurisdiction in cases of murder, to have had authority to punish the impious and irreligious, and to have taken cognizance of the introduction of any new and unauthorized forms of religious worship. The whole course of the present proceedings, however, and the apostle's discourse, prove that he did not appear as an accused person before his judges, in order to defend himself against the charge of introducing foreign and unauthorized religions.

doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean." For all the Athenians and strangers who were there spent their time in nothing else, but either to tell or to hear some new thing. Then Paul stood in the midst of Mars' hill,* and spoke as follows. Acts xvii. 19—22.

* *Mars' Hill.*—*The position in which Paul was placed* can only be adequately conceived by a minute description of Athens. Having come up from the markets in the level parts of the city, he would probably stand with his face toward the north, with the Long Walls immediately behind him, and the harbour of the Piræus on one side, and that of Phalerum on the other. Not far off in the ocean lay the island of Salamis, immortalized as the spot near which Athenian valour chastised Asiatic pride, and achieved the liberty of Greece. On the right hand of the apostle was the small but celebrated hill, called the *Pnyx*, where, standing on a bare black stone, Demosthenes and other orators delivered those masterpieces of eloquence which had swayed the assembled Athenians, and were to delight all succeeding ages. Immediately before him lay the crowded city, studded in every part with memorials sacred to religion or patriotism, and exhibiting the highest achievements of art. On his left might be seen the Academy with its groves, walls, and fountains, and its altars, temples, and statues. But the most impressive spectacle lay on his right hand, for there, on the small and precipitous hill of the Acropolis, were clustered together monuments of art and memorials of the national religion, such as no other equal spot of ground has ever borne. These were the beautiful Propylæa with its five entrances, and two flanking temples constructed by Mnesicles; the Parthenon, erected of white Pentelic marble, and adorned with the finest sculptures of Phidias; the Erechtheum, which contained the temple of Minerva Polias; the Cœropium; and the Pandroseum. There was also the colossal bronze statue of Pallas Promachos, executed by Phidias, which towered so high above the other buildings, that the plume of her helmet and the point of her spear were visible on the sea between Sunium and Athens. Moreover, according to Pausanias, such an immense number of statues and monuments occupied the Acropolis, that it is almost difficult for us to understand how they could have been crowded into the space, which only extended 1150 feet in length, and 500 feet in its greatest breadth. On Mars' Hill itself there also stood the temple of the Furies, the court-house of the council, and other national and commemorative edifices. Here then, as in the time of Demosthenes, with the sky of Attica above, the monuments of wealth and art on every side, and the sea glistening in the distance, Paul stood almost in the very footprints of the orator of Greece, and delivered before the renowned sages of Athens that discourse which stands unrivalled as an example of Christian oratory.

Paul's address on Mars' Hill.

I declare to you the “unknown God,” whom ye ignorantly worship.—“Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD.* Whom therefore ye ignorantly worship, him declare I unto you.” Acts xvii. 22, 23.

He made all things, and dwells in no temple, and needs nothing, except that man should seek him.—“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.” † Acts xvii. 24—28.

* The altar to the unknown God.—If we carefully examine all the accounts of antiquity, and compare the various phases of polytheism, we shall find abundant reason for believing in the existence of such an altar as is here mentioned by Paul. The inscription, as he cites it, and which proves his fidelity in the citation, by no means asserts that it was an altar to *the* unknown God, but only an altar dedicated to *an* unknown God. Jerome, it is true, in the first chapter of his Commentary on the Epistle of Paul to Titus, and in his *Epistola ad Magnum*, thus cites the inscription of the altar, “Diiis Asiæ et Europeæ et Libyæ, Diis ignotis et peregrinis;” and he thinks that Paul modified the form of the inscription to suit his application of it. But Jerome, perhaps, here judged too superficially. Several ancient writers, such as Pausanias and Apollonius of Tyana, mention the altars of the unknown gods at Athens, but in a manner that does not determine the form of the inscription. Diogenes Laërtius says that Epimenides III., in the time of a plague, when it was not known what god to propitiate, caused black and white sheep to be let loose from the Areopagus, and wherever they laid down to be offered to the respective deities. “Hence,” says Diogenes, “there are still many altars in Athens without any determinate names.” Cf. Neander.

† Quotation from Aratus.—These words are quoted from Aratus, (*Phænom.* v. 5,) who was a native of Cilicia, the province of Asia Minor in which St. Paul was born, and by one authority he is said to have been a native of Tarsus itself. He was born about b. c. 270, and was the author of two Greek astronomical poems, the *Phænomena*, consisting of 732 verses, and the *Prognostica*, of 422. The design of the *Phænomena* is to give an introduction to the knowledge of the constellations; and it maintains the immobility of the

- 534 We must not then liken the Godhead to an image.—“ Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.”
- 535 God hath now commanded all men to repent through Jesus, whom he raised from the dead.—“ And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts xvii. 29—31.
- 536 A few Athenians believe.—When the audience heard of the resurrection of the dead, some mocked, and others said, “ We will hear thee again of this matter.” So Paul left them, but certain men clave to him and believed, including Dionysius a member of the Areiopagite council,* and a woman named Damaris. Acts xvii. 32—34.
- 537 Paul joined by Timothy at Athens, but sends him from thence to comfort the church at Thessalonica.—During Paul's stay at Athens, Timothy seems to have left Silas at Berea, and joined the apostle. Meantime, earth, and the revolution of the heavens about a fixed axis, and describes the path of the sun in the zodiac. The opening of the poem asserts the dependence of all things upon Zeus, and contains the passage quoted by the apostle. See *Dict. of Gr. and Rom. Biog., etc.* The same sentiment, only the words run differently, is to be found in the beautiful hymn of the Stoic Cleanthus, and also in the Golden Verses.

* Dionysius the Areiopagite.—Of Dionysius nothing further is related in the New Testament; but ecclesiastical historians record some particulars concerning his career both before and after his conversion. Suidas, who wrote about the eleventh century, recounts that he was an Athenian by birth and eminent for his literary attainments. That he studied first at Athens, and afterwards at Heliopolis in Egypt, and was subsequently admitted into the Areiopagus; and having embraced Christianity, was constituted Bishop of Athens by the apostle Paul. Syncellus and Nicephorus both record the last particular. He is generally supposed to have suffered martyrdom. Whatever credit may be given to their traditions, the name of Dionysius is certainly interesting in a literary point of view, owing to an attempt made by some writer about the fifth century to personate the Areiopagite. This pseudo Dionysius continued to pass his productions on the Christian world as of the apostolic age. These consisted of a book called, *The Celestial Hierarchy*; another, *Of the Ecclesiastical Hierarchy; a Treatise on the Divine Names*; another, *Of Mystical Divinity*; and ten *Epistles*: all of which are deeply imbued with the opinions of heathen philosophers.

however, Paul had been so anxious for the young and persecuted converts at Thessalonica, (sect. 524,) that he had seriously thought of turning back to revisit them ; but having been hindered more than once, he now, on the arrival of Timothy at Athens, sent him on his first sacred mission, namely, to establish and confirm the Thessalonian church. 1 Thess. ii. 18 ; iii. 1, 2, 5, 6.

Paul's 1st visit: labours at tent-making.

538

—Paul then left Athens, and entering the Corinth.
Peloponnesus, he arrived at Corinth,* the metropolis of the Roman province of Achaia. Here he found Aquila,† a Jew born at Pontus, the northern province in Asia Minor, who with his wife Priscilla had recently come from Italy, because Claudius had commanded all Jews to leave Rome.‡ And Paul abode with Aquila and

* **Corinth.**—This city was seated on the narrow isthmus which joined the Peloponnesus to the mainland, and had two harbours, Cenchreæ towards Asia Minor, and Lechæum towards Italy. Its favourable position between two seas, the difficulty of carrying goods round Peloponnesus, and the facility with which they could be transplanted across the Isthmus, raised Corinth in very early times to great commercial prosperity, and made it the emporium of the trade between Europe and Asia. But whilst its commerce made its inhabitants wealthy, it made them also luxurious and licentious. Thus the worship of Venus Aphrodite prevailed in the city, and a vast number of courtesans were maintained in her temples. The old city was destroyed by Julius Cæsar, but within a century and a half afterwards it was rebuilt, and had again become the centre of intercourse and traffic, and was thus an important position for spreading the gospel. The new Corinth was, however, distinguished from the old by being also a seat of literature and philosophy.

† **Aquila and Priscilla.**—When Paul left Corinth, he took Aquila and Priscilla with him to Ephesus, where, after his departure, they taught the Christian revelation more fully to Apollos, (sect. 549,) and stayed until Paul's second visit, when, in writing to the Corinthians from Ephesus, he says, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." 1 Cor. xvi. 19. After this, and whilst Paul was on his third missionary tour, they appear to have gone to Rome ; for whilst Paul was at Corinth writing to the Romans, he says, "Greet Priscilla and Aquila, my helpers in Christ Jesus." Rom. xvi. 3. Finally, they probably settled at Ephesus, for Timothy, (2 Tim. iv. 19,) who was preparing to visit Ephesus, was instructed to deliver the salutation of Paul to both of them, along with the household of Onesiphorus.

‡ **Luke's statement confirmed by Suetonius.**—This historical fact is thus recorded by Suetonius in his Life of Claudius, c. 25, "Ju-

worked with him, for they were both tent-makers.* and Paul, according to his usual custom, reasoned in the synagogue every sabbath, and persuaded the Jews and Greeks, proselytes, whom he found there. *Acts xviii. 1—4.*

- 539 Writes the Epistle to the Galatians.—It has been ably argued by Paley and Michaelis, that Paul must have written the Epistle to the Galatians from Corinth, and during this period. They especially urge that the Epistle must have been composed whilst the dispute concerning the circumcision of Gentile converts was fresh in the minds of men, and not long after the designing adherents

dæos impulsore Chresto assidue tumultuantes Roma expulit." Luke and Suetonius thus agree as to the fact that the Jews were expelled during the reign of Clandius, though the latter attributed it to the tumult excited by Chrestus, by whom Christ was probably meant. It is, however, probable that Suetonius, who wrote about 50 years after the event itself, had mixed up what he heard in a confused manner of Christ as a promoter of sedition among the Jews, with the accounts of the frequent tumults excited among them by expectations of the Messiah. At any rate we are not justified in concluding that this banishment of the Jews had any real connexion with Christianity.

* *Paul's trade of tent-making.*—According to the Jewish custom, which required even the Rabbins to learn a trade, Paul followed the occupation of a tent-maker. The fathers, as, for example, Chrysostom, understood this to mean a worker in leather, because tents were often made of skins, but it is more suitable to understand it as tent-making generally, which was very much practised in the province of Cilicia, where Paul was born. The hair of a species of very shaggy goat was there wrought into a thick stuff like felt, which was very much employed in covering tents. (*Plin. Hist. Nat. vi. 28.*) The principal reason why the apostle always practised his trade during his apostolic ministry was this, that on account of the numerous opponents who were watching all his movements, he believed it was necessary (*Acts xx. 33*) to shun every appearance of outward advantage, which he might derive from his office. The passage, however, in *1 Cor. ix. 14*, shows that Paul was not unaware of the duty of those who received heavenly blessings in the preaching of the gospel, to bestow upon the messengers who brought them a portion of their earthly treasures. Paul was therefore far removed from the pride which is ashamed to take: in suitable circumstances he willingly received gifts of love, as we find from *Phil. iv. 14*, etc. The true reason of the Jewish custom of learning a trade in conjunction with studying the law, was not simply to secure worldly advancement, but that by bodily exercise they might guard against the temptations to which a more sedentary life might lead.

of the Jewish law (sect. 505) had unsettled the minds of the Galatian church, respecting the authority of Paul, as compared with that of the apostles and presbyters at Jerusalem. But though not quite satisfied with the validity of their entire arguments, we have fixed the date of the Epistle here, and left its discussion for another place.*

State of the Galatian church, and scope of the Epistle. 540

—The province of Galatia lay nearly in the centre of Asia Minor, and many Jews seem to have settled in its commercial cities. Some of them had probably heard the apostles declare the gospel at Jerusalem, at the feast of Pentecost. Paul visited Galatia in his second apostolic journey, (sect. 518,) and preached the gospel there, and established churches in various places, (Gal. i. 2,) but during his stay was afflicted with bodily sufferings. (Gal. iv. 14.) The great object of the Epistle was to lead back the Judaized churches to the truth of the gospel ; to confute the Jewish teachers with their false doctrines and calumnies ; and to contribute to the union and moral purity of the Galatian believers, so that they might remain in the full and untroubled enjoyment of the sanctifying light of the gospel of Christ crucified.

Silas and Timothy come from Macedonia : Paul opposed by the Jews. —Silas now came from Berea, and Timothy from Thessalonica in Macedonia, bearing good tidings, and Paul was “pressed in the spirit,” and, assisted by his two companions, (2 Cor. i. 19,) testified to the Jews that Jesus was Christ. But the latter opposed him and blasphemed, and Paul shook his raiment and said to them, “Your blood be upon your own heads ; I am clean : from henceforth I will go unto the Gentiles.”

Acts xviii. 5, 6.

Enters the house of Justus, and converts Crispus and others : his vision. —Then Paul left the synagogue where

* **Dates of the different Epistles.** —The author of the present work has in preparation an Analysis and Summary of the Apostolic Epistles, with Historical Prefaces and Illustrative Notes, which he intends should form a sequel to his Old and New Testament Histories. In this future work, he will give the leading arguments on both sides respecting the dates of each Epistle : the present he hopes to make more useful, by placing each according to the arrangement of Paley in his *Horæ Paulinæ*.

he had hitherto taught, and entered the house of Justus, a Gentile convert, hard by ; and Crispus, the chief ruler of the synagogue, believed on the Lord with all his household, and was baptized by Paul ; * and many other Corinthians believed and were baptized. Then the Lord spoke to Paul in a vision by night, and said, “ Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city.” And Paul continued at Corinth *one year and six months*, teaching the word of God. *Acts xviii. 7—11.*

543 **Brought before Gallio, the Proconsul of Achaia.**—After this, whilst Gallio † was deputy, i. e. Proconsul, of Achaia, and therefore residing at Corinth, (sect. 538, note,) the Jews seized Paul and brought him before the judgment-seat, saying, “ This fellow persuadeth men to worship God contrary to the law.” When Paul was about to speak in his defence, Gallio said to the Jews, “ If it were a criminal question—a matter of wrong or wicked lewdness, O ye Jews, reason would that I should

* **Subsequent contentions at Corinth.**—“ Every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ? I thank God that I baptized none of you, but Crispus and Gaius ; lest any should say that I had baptized in mine own name. For Christ sent me not to baptize, but to preach the gospel.” *1 Cor. i. 12—17.* Comp. sect. 550.

† **Gallio.**—Junius Annæus Gallio, the Proconsul of Achaia under the emperor Claudius, was the elder brother of Seneca the philosopher. His name was originally M. Ann. Novatus, but was changed to Jun. Ann. Gallio in consequence of his being adopted by Junius Gallio, the rhetorician. (*Quintil. Inst. Orat.*) Seneca dedicated to him his treatise *De Vita Beata*, and in the preface to the fourth book describes him as a man universally beloved, and, while exempt from all other vices, especially abhorred vanity. According to Eusebius, he committed suicide after the death of Seneca, but Tacitus speaks of him as alive after that event, and Dion Cassius states that he was put to death by order of Nero. Here we have a striking example of the strict accuracy of St. Luke, in designating him as *Proconsul*, which is obscured in the authorized version by the use of the term *deputy*. Under Tiberius and Caligula, the two preceding emperors, Achaia had been an imperial province governed by *Proprætors*, but Claudius had restored it to the senate, and under that form of administration its governors were styled *Proconsuls*. Paul was at Corinth in the reign of Claudius.

bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters." And he drove them from the judgment-seat. Then all the Greeks took Sosthenes,* the chief ruler of the Jewish synagogue, who had, probably, succeeded Crispus, and beat him before the tribunal. And Gallio cared for none of those things. Acts xviii. 12—17.

Writes the two Epistles to the Thessalonians: state 544 of the church at Thessalonica.—During Paul's stay at Corinth, he wrote his two Epistles to the Thessalonians. The church at Thessalonica had been established by Paul in his second missionary tour, when accompanied by Silas and Timothy (sect. 524). Subsequently, during his stay at Athens, he had twice resolved to revisit it, (sect. 537,) and at length sent Timothy, who now returned with encouraging reports (sect. 541). Accordingly, in the *first letter*, the apostle pours forth his heart in grateful thankfulness for the condition of the Thessalonian church, though not without anxiety in its behalf (i.—iii.); and he then gives moral instructions and exhortations respecting the second advent of Christ, and the fate of the dead (iv.), whence issues the conclusion, that believers should be always prepared (v.). In the *second letter*, the apostle praises the Thessalonians for their stedfastness in persecution (i.), and adds instructions, setting forth that Christ's reappearance was not immediately to be expected, since the manifestation of antichrist must take place before it (ii.). Finally, he exhorts those whom he addresses to an orderly and diligent life (iii.).

Receives a contribution from Philippi.—After this, 545 Paul remained some time at Corinth, being probably protected by the sentence of the Proconsul Gallio, and during his stay he was supplied with all that he needed

* Sosthenes is supposed to have been afterwards converted to Christianity, as a Sosthenes is mentioned by St. Paul as "a brother," and coupled with himself in 1 Cor. i. 1. This identity is, however, a pure conjecture, and not remarkably probable. Apart from it however we know nothing of this second Sosthenes.

by the believers in Macedonia. 2 Cor. xi. 8, 9; Acts xviii. 18.

546 Sails to Ephesus with Aquila, Priscilla, and others. —At length Paul took his leave of the brethren at Corinth, and embarked at Cenchreæ, the eastern port of Corinth, after having had his head shaved at the latter place in pursuance of a vow.* In the voyage, he was accompanied by Aquila and Priscilla, and (as may be gathered from Acts xix. 22, 29) by Silas, Timothy, Erastus a Corinthian, and Gaius and Aristarchus of Macedonia.

* **Nature of St. Paul's vow.**—Some have supposed that it was Aquila, and not Paul, who had a vow, considering that a vow would have been inconsistent with the principles of the apostle, regarding the abrogation of the ceremonial law of Moses. But this is a total misconception of Paul's view of the law. Although the apostle contended with all his might that the native Gentiles, to whom the law was a foreign institution, should not be compelled to observe it; yet he was very far from forbidding the native Jews to keep it, or from disregarding it altogether himself. It is quite probable that, when he was living among Gentiles, he conducted himself very freely in reference to the legal observances of Moses, which was the ground of the charges he was afterwards called upon by the apostles in Jerusalem to confute practically; but that he should have altogether abandoned, while residing in heathen lands, the observance of the law in reference to his own person, is in the highest degree improbable, because he would thus have violated his own principle of respecting the scruples of weak brethren; for there were Jews everywhere, to whom his conduct must have given great offence. This passage, therefore, is important, because it shows that Paul had not altogether given up the personal observance of the law, but retained it as a religious usage.

The occasion of the vow itself is unknown to us. Many have imagined that he had taken the Nazarite vow, but this is not to be thought of. The probability is, that, according to the custom of the Jews, he had made the vow in some time of danger or difficulty; and now, in prosecution of this vow, he cuts his hair, and hastens to Jerusalem, that he may there offer the requisite sacrifice within the prescribed term of 30 days. In this manner, we find an explanation of the haste with which he left Ephesus.

Professor Hackett, in his recent Commentary on the Acts, (Boston, 1852,) to which I have been much indebted in many parts of the present work, thinks it erroneous to suppose that the apostle here subjected himself to the vow, and afterwards went to Jerusalem to obtain absolution from it. But his objections appear inconclusive. Paul's was not a Nazarite vow, but one probably made during time of danger or difficulty. Comp. Josephus, Bell. Jud. iii. 15, 1, and Whiston's note.

Paul's course was directed towards Syria, but on his way he landed at Ephesus, (sect. 548, *note*,) the capital of Lydian Asia, the western district of Asia Minor. Here he entered the synagogue, according to his custom, and reasoned with the Jews, and they desired him to tarry longer with them ; but he bade them farewell, saying, "I must by all means keep this feast that cometh in Jerusalem ; but I will return again unto you, if God will." *Acts xviii. 18—21.*

Asia Minor.
Lydian Asia—
Ephesus.
A. D. 52.

Visits Jerusalem, and at length arrives at Antioch in Syria.—Paul then sailed from Ephesus to the port of Caesarea Stratonis, about 35 miles north of Joppa. Here he landed, and having gone up to Jerusalem and saluted the church there, he went down to Antioch in Syria, from whence he had set out, and thus completed his second great apostolic progress. *Acts xviii. 21—23.*

Palestine.
Caesarea
Stratonis and
Jerusalem.
Northern Syria.
Antioch.

VI. *Paul's third Apostolic Tour, and apprehension in Jerusalem, A. D. 52—56.*

Progress through Galatia and Phrygia to Ephesus.—Not long after his return to Antioch, Paul entered on his third apostolic progress. This tour lasted longer than the other two, and the apostle did not at its conclusion return to Antioch. Quitting that city, he visited, first, all the churches in Galatia and Phrygia, strengthening all the disciples ; and we may conclude, from *Acts xix. 22*, that he was accompanied by Timothy and Erastus only, for the name of Silas is not again mentioned in the *Acts*.*

Asia Minor.
Galatia and
Phrygia.
A. D. 52.

* Silas, a contraction of *Silvanus*, was the name of a distinguished Christian teacher in the church at Jerusalem, who, with Barnabas, was associated by that church with Paul, (sect. 511,) and accompanied him in his second journey through Asia Minor to Macedonia (sect. 516, etc.). He remained behind for a short time at Berea, when Paul was obliged to flee from that place (sect. 528). They met again at Corinth, (sect. 541, *Acts xviii. 5*,) where Silas was active in the work of an evangelist. He is invariably called *Silvanus* in the Epistles, but the contraction *Silas* is always used in the *Acts*. Whether this *Silvanus* is the same person who was the

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In Galatia, Paul seems to have met with great success in his charitable labours for the relief of the brethren at Jerusalem. He had first called the attention of the Galatians to their necessities, in his Epistle, Gal. ii. 10 ; and soon after this second visitation, in writing from Ephesus to the Corinthians, he ordered the latter to set aside a portion of their store on the first day of every week, in the same way as he says he had ordered the churches of Galatia to do. 1 Cor. xvi. 1, 2. Having passed through Galatia and Phrygia, Paul at length reached, the second time, the great commercial city of Ephesus.* Acts xviii. 23, 24.

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Meantime Apollos visits Ephesus, and is more thoroughly instructed in the Gospel.

A. D. 53—55. —Meantime a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. [As a native of Alexandria, he had probably received the Jewish-Grecian education, peculiar to the Jews of that city, and had also acquired great facility in the use of the Greek language.] This man was instructed in the way of the Lord ; and being fervent in the Spirit, he spoke and taught diligently the things of the Lord, though he was only acquainted with the baptism of John. Apollos now began to speak boldly in the Jewish synagogue at Ephesus, and was heard by Aquila and Priscilla, who then took him with them, and expounded to him the way of God more perfectly. At length Apollos desired to leave Ephesus for Achaia, or Southern Greece ; and, accordingly, the brethren at Ephesus wrote, exhorting the disciples at Achaia to receive him ; and when he had

bearer of St. Peter's Epistle to the churches in Asia Minor, (1 Pet. v. 12,) cannot be ascertained. The traditions regard Silas and Silvanus as different persons, making the former bishop of Corinth, and the latter bishop of Thessalonica. *Kitto.*

* **Ephesus**, the chief of the 12 ancient Ionian cities of Asia Minor, and under the Romans was the capital of the province of Lydian Asia, (sect. 489, *note,*) and by far the greatest city in Asia Minor. Its position, and the excellence of its harbours, made it the chief emporium for the trade of all Asia within the Taurus range ; and its downfall was chiefly owing to the destruction of its harbours by the deposits of the river Cayster.

arrived at the latter place, he much assisted those who had previously believed through grace, for he mightily and publicly convinced the Jews, showing by the Scriptures that Jesus was the Christ. Acts xviii. 24—28. At Corinth, the metropolis of Achaia, the preaching of Apollos seems to have given rise to a third party, which was subsequently much lamented by himself. 1 Cor. i. 12; iii. 4.

Paul at Ephesus re-baptizes certain disciples of John. 550
—It must have been whilst Apollos was thus occupied at Corinth that Paul reached Ephesus. Here the latter found Aquila and Priscilla, (1 Cor. xvi. 19,) but whether he again laboured with them at tent-making, as he had done at Corinth, does not appear ; though in his subsequent address to the elders of Ephesus whom he had summoned to him at Miletus, he distinctly appeals to his having ministered to his own necessities by the work of his hands (sect. 573). At Ephesus Paul said to certain of the disciples, “Have ye received the Holy Ghost since ye believed ?” They replied, “We have not so much as heard whether there be any Holy Ghost.” Then said Paul, “Unto what baptism then were ye baptized ?” They answered, “Unto John’s baptism.” Then said Paul, “John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, as the Messiah.” When they heard this they were baptized in the name of the Lord Jesus ; and when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spoke with tongues and prophesied ; and altogether they numbered about 12 men. Acts xix. 1—7.

Preaches and confirms the word by miracles. —After 551 this Paul went into the Jewish synagogue at Ephesus, and spoke boldly for three months, disputing and persuading the things concerning the kingdom of God. But when many of the Jews were hardened, and believed not, but spoke evil of the gospel of Jesus Christ in the synagogue before the multitude, Paul departed from them, and separated the disciples, disputing daily in the school

of one Tyrannus.* And he continued this practice for two years, so that all who dwelt in Asia [i. e. Lydian Asia, which included all Proconsular Asia except Phrygia, sect. 489, note, and of which Ephesus was the capital] heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul, so that handkerchiefs or aprons were brought from his body to those who were sick, and the diseases then departed from them, and the evil spirits went out of them. Acts xix. 8—12.

- 552 Defeat of certain exorcists, and conversion of many.—Then certain of the vagabond, or more properly vagrant, Jewish exorcists † began to imitate Paul, and to call the name of the Lord Jesus over those who had evil spirits, saying, “We adjure you by Jesus whom Paul preacheth.” Amongst these exorcists were the seven sons of one Sceva, a Jew, and chief of the priests, that is, either the head of one of the 24 classes into which the priests were divided, or else chief of the synagogue at Ephesus. But when these seven sons thus acted on one occasion, the evil spirit answered, “Jesus I know, and Paul I know; but who are ye?” The possessed man then leaped upon them and overcame them, so that they fled from the

* *Tyrannus* was a sophist, or rhetorician, of Ephesus, who kept one of those Greek schools of philosophy and eloquence so common at that period. It does not appear whether he was a convert or not, for he might have let to the apostle the house or hall which he used.

† *Exorcists*.—Some individuals in almost every nation where demoniacs have existed, have professed to release the unhappy victims from their calamity. In Greece, both Epicurus and *Aeschines* were sons of women who lived by this art. Amongst the Jews this power was sometimes considered as a Divine gift; in others it was thought to be acquired by investigations into the nature of demons, and the qualities of herbs, stones, drugs, etc., and by the use of certain forms of adjurations, invocations, ceremonies, and other observances. The power of expelling demons Josephus places among the endowments of Solomon, and relates that he *left behind him* the manner of using exorcisms by which they drive away demons. The proceeding of the travelling mountebanks, mentioned in the text, seems to have been in conformity with the well-known opinions of the Jews in those days, that miracles might be wrought by invoking the names of the Deity, or angels, or patriarchs, etc., as we learn from Justin Martyr, *Irenaeus*, *Origen*, and *Lucian*.

house naked and wounded. And this became known to all the Jews and Greeks dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who believed came and confessed and showed their deeds ; and many who used curious arts* brought their books together and burned them before all men ; and they found that the price of the books was 50,000 pieces of silver [i. e. 50,000 drachmas = 50,000 denarii \times 7½d. = £1562 10s]. So mightily grew the word of God and prevailed. Acts xix. 13—20.

Paul sends Timothy and Erastus to Macedonia.— 553

After this Paul purposed in the spirit to leave Ephesus and proceed through Macedonia, or Northern Greece, where he would, probably, visit the churches of Philippi, Thessalonica, and Berea ; then through Achaia, or Southern Greece, where he would visit the churches at Corinth, etc., and from thence go to Jerusalem, saying, “After I have been there I must also go to Rome.” So he selected Timothy and Erastus from those who ministered to him, and sent them to Macedonia, directing Timothy to proceed from thence southward to Corinth (1 Cor. iv. 17) ; whilst he himself continued his stay in Lydian Asia. Acts xix. 21, 22,

Writes the 1st Epistle to the Corinthians.— 554
The church at Corinth, the great commercial metropolis of the Roman province of Achaia, or Southern Greece, had been founded by Paul in his second apostolic journey, (sect. 538,) upon which occasion he had been protected

* **Curious arts, or magic.**—The civilized world was at this period overrun with magicians, not very much more respectable than our modern conjurors, who managed to delude the ignorant vulgar, and sometimes to captivate the noble and the rich, or even to sway the councils of princes, by pretending to a knowledge and a power over the occult qualities, and the more mighty agencies of earth, heaven, and hell. They could interpret the language of the stars ; they could predict the future ; they could expound dreams ; they could cure otherwise incurable diseases ; and the skill which an individual might be so happy as to possess, he, having derived it from some predecessor, who had again had it from another, himself the last in a long line of wise men, could, and for money or other considerations did, impart to others. Egypt and the East generally, Solomon, and Pharaoh were accounted the great fountains whence this much-esteem'd knowledge, and these dark mysteries, were to be drawn.

from the bigoted fury of the Jews by the wise non-interference of the Proconsul Gallio. Whilst the apostle was now at Ephesus, he was enabled, through the commercial connexions which subsisted between that place and Corinth, to receive information of the moral corruption which existed in the Corinthian church. Accordingly he wrote a letter that is lost, (1 Cor. v. 9,) and instructed Timothy, during his mission to Macedonia, with Erastus, (see sect. 553,) to visit the brethren at Corinth, and remind them of "the ways that be in Christ." 1 Cor. iv. 17. Meantime fresh news from Corinth reached Paul. Persons of the household of a Christian woman named Chloe, came and spoke to the apostle of the divisions that prevailed there (1 Cor. i. 11). And at length three messengers were sent to him by the Corinthian church, Stephanus, Fortunatus, and Achaicus, (1 Cor. xvi. 17, 18,) who supplied further information, and brought a letter to Paul containing certain questions (1 Cor. vii. 1—comp. viii. 1; xii. 1; xvi. 1) relating to the different opinions in Corinth on which his decision was desired. Accordingly the apostle then wrote the First Epistle to the Corinthians, which has come into our hands ; and soon after sent Titus to Corinth, (2 Cor. ii. 4 ; vii. 5—7,) whilst he himself still held to the design of quickly going thither through Macedonia (1 Cor. iv. 19 ; xvi. 5) ; and he directed Titus to return from Corinth through Macedonia, and to meet him at Troas, after the accomplishment of his mission. See sect. 558.

Scope.—In this FIRST EPISTLE St. Paul writes against the existence of parties in the church at Corinth (i.—iv.), and blames immorality (v.), and law-suits before heathen tribunals (vi.). He then proceeds to answer many inquiries made by the Corinthians respecting unwedded life (vii.), and the use of flesh offered to idols (viii.), speaks of his disinterestedness and labours as an apostle (ix.), and gives a caution against idolatry (x.) ; he then lays down regulations respecting divine worship, and the celebration of the Lord's supper (xi.), discourses of gifts and the speaking of tongues (xii. xiv.), shows the value of Christian love (xiii.), and at last treats of the resurrection of the dead (xv.). The conclusion contains direc-

tions regarding a collection of alms, with general remarks and greetings.

Demetrius excites a tumult.—About the same time 555 there arose no small stir at Ephesus. A silversmith, named Demetrius, who made silver shrines for Artemis,* the Roman Diana, and who brought no small gain to the craftsmen, now assembled the craftsmen together with the workmen and said, “Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all [Lydian] Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all [Lydian] Asia and the world worshippeth.” When the craftsmen and workmen heard these things they were filled with wrath, and cried out, “Great is Diana of the Ephesians!” Acts xix. 23—28.

The mob seize Gaius and Aristarchus, and rush to the theatre.—The whole city was now filled with confusion. The multitude seized Gaius and Aristarchus, men of Macedonia and Paul's companions in travel, and rushed into the theatre,† and Paul would have entered also,

* **Demetrius**, it would seem, was a wholesale dealer in these shrines; he executed orders for them, and employed *craftsmen*, or artisans, who performed the more delicate processes, and also *workmen*, or labourers, who did the rougher work. Artemis was the tutelary deity of Ephesus, and these shrines were small portable models of her temple, or of its adytum or chapel, in which, perhaps, a little image of the goddess was placed. Their manufacture was a lucrative business, as they were in great request; they were set up in houses as objects of worship, or carried about the person as having the supposed power to avert diseases or other dangers. They were not only sold in Asia Minor, but sent as an article of traffic to distant countries.

† **The theatre.**—The mob rushed into the theatre because it was the custom of the Greeks, though not of the Romans, to use their theatre for public business as well as for sports. They had evidently no definite plan of action, and no definite idea of the cause of the present excitement. All they knew was, that some danger threatened their religion, and under that impression they hastened to the usual place of concourse for further inquiry, or for consultation. The re-

but was restrained by the disciples. Then certain of the chief of Lydian Asia, called the *Asiarchs*,* sent to desire Paul not to venture into the theatre. Meantime some of the mob cried one thing and some another, for the assembly was confused, and the majority knew not why they were assembled. And they drew Alexander† out of the multitude, the Jews putting him forward; and Alexander beckoned with his hand, and would have made his defence to the people. But when the multitude knew that he was a Jew, they all with one voice cried out for about two hours, “Great is Diana of the Ephesians.” *Acts xix. 29—34.*

557 The city recorder quiets and disperses the multitude.

mains of the theatre at Ephesus are still visible. It is described as “a wreck of immense grandeur.” It was built on the side of a lofty hill, with the seats rising in long succession one above another, and, like similar edifices among the ancients, was entirely open to the sky. A recent traveller judges that it was large enough to contain 30,000 persons. The temple of Diana could be seen at no great distance, across the market-place.

* The *Asiarchs* were ten men, chosen annually from the chief towns in Lydian Asia, to superintend the games and festivals held every year in honour of the gods and the Roman emperor. They were selected from the wealthier class of citizens, since, like the Roman *aediles*, they were required to provide for these exhibitions at their own expense. They who had once fulfilled the office, retained the title for the rest of their lives. One of the number acted as chief *Asiarch*, who resided commonly at Ephesus. The *Bithyniarchs*, *Galatarchs*, *Syriarchs*, were a similar class of magistrates in other provinces of Western Asia. Akerman offers here the following just remark: “That the very maintainers and presidents of the heathen sports and festivals of a people to whom the doctrine of Christ and the resurrection was foolishness, were the friends of Paul, was an assertion which no fabricator of a forgery could have ventured upon. We cannot penetrate the veil which antiquity has thrown over these events, and are only left to conjecture, either that Christianity had supporters, though secret ones, who feared the multitude, in these wealthy Asiatics; or that, careless of the truth that the apostle preached, they admired his eloquence, and wished to protect one whom they considered so highly gifted.”

† Alexander is supposed by Kuinoel, Olshausen, and others to have been a Jew, put forward by the Jews, in order to shift the blame from themselves to the Christians. Calvin and others understand him to have been a Jewish Christian, recognised by the Jews as such, and pushed forward by them to be exposed to the fury of the populace.

—At length, when the town clerk* had appeased the people, he said, “Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper† of the great goddess Diana, and of the image which fell down from Jupiter ?‡ Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies [i. e. Proconsuls] : let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question [by the Proconsul] for this day's uproar,§ there being no cause whereby we may

* **Town clerk, or recorder** (*γραμματεὺς*).—“In the cities of Asia Minor,” says Winer, “as appears from notices and inscriptions, this was the title of the heads or chiefs of the municipal government, because it was their original and more immediate office to register the public acts and laws, or to preserve the record of them.” As magistrates, they probably ranked next to the Proconsul. The office was a very honourable one, for Akerman mentions a coin of Nysa, in Caria, on which Tiberius Cæsar is called scribe of the city.

† **Ephesus the guardian of Diana.**—“Who does not know,” says the town clerk, “that the city of the Ephesians is keeper (i. e. *guardian*, *νεωκόπον*, lit. *temple-sweeper*) of the great Diana.” This which is translated “worshipper” in the text, was an honorary title granted to certain Asiatic cities, in recognition of the care and expense bestowed by them on the temple and worship of their favourite deities. It is found on coins of Ephesus, struck about Paul's time.

‡ **The image which fell from Jupiter.**—A similar tradition existed in regard to the statue of Artemis in Tauris, and also one of Pallas at Athens. The earliest image of Diana of Ephesus, which is said to have thus fallen from heaven, was, to judge from its representation on ancient coins, little more than a head with a shapeless trunk, supported by a staff on each side. It is said to have been black; and Pliny relates that Mucianus, who had seen it, affirms that it was so old, that it had survived seven restorations of the temple.

§ **Dangers which might arise from the uproar.**—The Ephesians were in danger of being called to an account by the Proconsul. The Roman government watched every appearance of insubordination or sedition in the provinces with a jealous eye. Thousands were often put to death in the attempt to suppress such movements. It was a capital offence to take any part in a riotous proceeding.

give an account of this concourse." And when he had thus spoken, he dismissed the assembly. *Acts xix. 35—41.*

- 558 **Paul leaves Ephesus for Macedonia.**—
 Northern Greece, or Macedonia. When this uproar at Ephesus had ceased, Paul left the city to go to Macedonia, by way of Troas, a sea-port in Northern Mysia, Asia Minor (sect. 519, *note*). At Troas, Paul was disappointed in not meeting with Titus, (2 Cor. ii. 12, 13, sect. 554,) and went on to Macedonia, where he visited and confirmed the churches he had founded, and at length, to his great joy, he fell in with Timothy and Titus, probably at Philippi, to which place they had returned after their mission to Corinth (2 Cor. i. 1 ; vii. 6, sect. 553, 554). *Acts xx. 1, 2.*

- 559 **Writes the 2nd Epistle to the Corinthians.**—From the intelligence which Paul now received, he was apparently still more anxious concerning the condition of the Corinthian church. He purposed shortly to visit Corinth, but as he was now sending Titus, with two other Christian brethren, to collect alms in that city, he wrote his Second Epistle to the Corinthians, and sent it by their hands. In this Second Epistle the apostle justifies himself against the accusations of his friends in Corinth, and shows the superiority of the gospel over Judaism (i.—v.) ; he then exhorts Christians to live a holy life (vi.), and praises the better-disposed for their obedience (vii.). After requesting a liberal contribution (viii. ix.), he again defends his apostolic authority (x.—xiii.), and in doing so mentions his manifold sufferings (xi.).

- 560 **Proceeds westward beyond Macedonia.**
 North-western Greece. —When Paul had visited the churches in Illyricum. Macedonia, he proceeded to Illyricum, (Rom. xv. 19,) a country lying to the north-west of Macedonia, on the shores of the Adriatic, and nearly answering to the modern Dalmatia. Indeed, by this latter name the southern part of Illyricum itself was known. Here Paul

The fear, therefore, of losing more in gold and goods than they had lost by the preaching of the apostle, speedily brought them to a state of quietness.

appears to have begun that preaching of the gospel which afterwards carried him to Nicopolis, in Thrace, (Tit. iii. 12,) and at a later period sent Titus into Dalmatia or Southern Illyricum (2 Tim. iv. 10). *Acts xx. 2.*

Proceeds to Corinth.—When Paul had gone over these parts and given much exhortation to the disciples, he at length entered the province of Southern Greece, or Achaia, and of course proceeded to Corinth for the *second* time, but the *third* time that he had intended so to do, (2 Cor. xii. 14; xiii. 1,) and here he abode three months. *Acts xx. 2.*

Southern
Greece, or
Achaia.
Corinth.
A. D. 56.

Writes the Epistle to the Romans.—During Paul's 562 stay at Corinth, he appears to have written the greatest of all his Epistles, namely, that to the Romans. Being engaged to carry the contribution from the Gentile churches to the poor brethren at Jerusalem, (comp. Rom. xv. 25, 26; Acts xxiv. 17—19; 1 Cor. xvi. 1—4,) he was obliged to defer his intention of visiting Rome in person, (sect. 553,) though he had oftentimes longed to see the brethren in that city. Rom. i. 10—15. Accordingly, in the Epistle, he mentions his intention of deferring his visit to the imperial city until he should be enabled to extend his travels to the extreme west,* and

* **Paul's projected visit to Spain.**—Spain was a name anciently applied to the whole peninsula, which now comprises Spain and Portugal. In the time of Paul it was a Roman province, and many Jews appear to have settled there. The question whether Paul ever visited Spain may be thus briefly stated. When Paul expressed his intention of so doing, he was on the point of setting off for Jerusalem, where he was apprehended; and he was subsequently imprisoned for two years at Cæsarea. After a long voyage, and when three years had elapsed from his present visit to Corinth, he reached Rome as a prisoner, and was there detained for two years more. On his deliverance, at the close of this time, we are gravely required to believe, on the strength of a vague intimation in Clement, which may be variously explained, and on later traditions, which are of small value, that Paul immediately set about to realize an intention five years before announced, not, be it remarked, to any Jews in Spain, but to accomplish a contingent purpose intimated to the brethren generally at Rome; and this we are called upon to believe he accomplished after the lapse of several years, and after a total change of all the circumstances under which it was originally contemplated. But taking the actual state of things, as will be found subsequently col-

take a journey into Spain, Rom. xv. 24, 28. Meantime, whilst he was still at Corinth, Phebe, a deaconess of the church at Cenchreæ, the eastern port of Corinth, was about undertaking a journey to Rome. Accordingly the apostle, who highly esteemed her, dictated the Epistle to the Romans to a Christian brother, named Tertius, and intrusted it to the care of Phebe. Rom. xvi. 1, 2, 22. It may here be observed, that this Epistle is the last of those six Epistles, viz. Galatians, 1 and 2 Thessalonians, 1 and 2 Corinthians, and Romana, which Paul wrote before his imprisonment at Cæsarea and Rome.

563 Contemporary state of the church in Rome.—We have no definite information respecting the foundation of the first Christian community in Rome.* It is, however, probable, that Jewish Christians, who were witnesses of the miraculous workings of the Holy Spirit at Pentecost, in Jerusalem, and had been converted by the impressive speech of Peter, sect. 416—419, carried the first news of the gospel to the capital of the world. Through the intercourse kept up between Rome and its dependencies, by which the numerous Jews in that city remained in connexion with their fellow believers in Palestine, Asia Minor, and Egypt, information respecting Christianity would gradually more and more be carried to Rome. By these means Aquila and Priscilla, expelled from the capital by Claudius, had obtained in Rome an acquaintance with the gospel before they settled in Corinth. In the latter place they were thoroughly instructed by Paul in Christianity. They then travelled with him to Ephesus, where they remained for a time, but returned to Rome. As they had done in Ephesus, so now in Rome they willingly

lected from the Epistles in the present work, we find in every fact a clear tendency to the opposite conclusion; for instead of seeking new converts in a distant and to him unknown land in the far West, we shall see that he naturally turns his thoughts from Rome to those faithful brethren in the East, from whom he had been long cruelly separated. A full and complete discussion upon the subject, and some explanation of the entire argument, may be found in a valuable critical dissertation in Tate's Continuous History of St. Paul, Appendix F, from which this note has been chiefly compiled.

* For an account of the civil and political state of Rome about this period, see sect. 628—630.

allowed their house to be used as a place of meeting, (1 Cor. xvi. 19,) and, doubtless, contributed largely to the spread of Christianity in the capital (Rom. xvi. 3—5). Besides these, several other persons had come to Rome, who, in part, owed their Christian knowledge to Paul (Rom. xvi. 5, seq.); and so it happened that at Rome that apostle's views found special acceptance. Accordingly the church formed and enlarged itself, not only by Jewish Christians, but also by Gentile Christians, and conformably to the mind of Paul (Rom. i. 5, 6); and thus the church, as being formed by himself, and as being in the centre of civilization, awakened deep interest in the apostle, who obtained exact information as to its condition, perhaps through Aquila and Priscilla, as well as his own kinsmen. Rom. xv. 7.

Scope of the Epistle.—The apostolic letter to the 56¹ Romans contains two chief portions—one of Instruction (i.—xi.), and one of Exhortation (xii.—xv.), with an Appendix (xvi.). After the greeting and the introduction, the apostle shows that the Gentile without the law, and the Jew with the law, all stand as sinners before God, having no claim to eternal salvation. Justification before God, and therewith endless bliss, comes only through belief in the Redeemer and his atoning death (i.—iii.). This is the theme which the apostle handles, whilst he shows how Abraham and David found justification by faith (iv.); further, what fruits this justification before God produces (v.); how, moreover, a holy life must be connected therewith (vi.); wherewith the Jewish law is no longer binding (vii.); but the Spirit of God leads and impels Christians (viii.); and, finally, how a part of the Jews do not acknowledge the grace of God in Christ; and therefore the heathen are invited so to do, though all Jews in the end must be converted to the same gospel (ix.—xi.). With this there are, in the second part, moral exhortations of various kinds connected (xii.), especially exhortations to obedience towards heathen magistrates (xiii.), and to forbearance in regard to such as are weak in the faith, particularly in the eating of food offered to idols (xiv. xv.). The termination

consists of greetings, and the recommendation of Phebe, who, apparently, carried the Epistle (xvi.).

565

Northern
Greece, or
Macedonia.
Philippi.

Paul returns through Macedonia.—After this, Paul proposed to terminate his third apostolic journey, by sailing from Corinth to Syria, where he would first carry the Gentile contributions to the poor brethren at Jerusalem, and then proceed to Antioch in Syria, from whence he had set out. The Jews, however, lying in wait for him, obliged him to change his route and travel by land northwards through Macedonia. Accordingly Paul proceeded to Philippi for the *third* time, being accompanied by the seven following brethren, viz. Sopater of Berea; Aristarchus and Secundus, who were Thessalonians; Gaius of Derbe, and Timothy of Lystra in Lycaonia, Asia Minor; and Tychicus and Trophimus, of Lydian Asia. These seven then proceeded onwards to the port of Troas, on the western cost of Asia Minor, and there waited for us, i. e. for the coming up of Paul and Luke. See next section. Acts xx. 3—5.

566

Asia Minor.
Troas in
Mysia.

Joined by Luke, and arrives at Troas.—At Philippi we learn, by the significant words *us* and *we* in the text, that Paul was joined by Luke, who probably had stayed in this city since he had parted with Paul and Silas, (sect. 523,) as there is no notice of his having ever quitted it. After the feast of Unleavened Bread, [at Easter,] Paul and Luke reached Troas in five days, and abode there seven days. Acts xx. 6.

567

Preaches and administers the sacrament, and restores Eutychus.—On the first day of the week, (Sunday,) when the disciples came together to break bread, Paul preached to them, being ready to depart on the next day, and he continued his discourse until midnight. And there were many lights, or torches, in the upper chamber, where they were gathered together. And there sat in the recess of the window * a young man, named Eutychus, in

* **The window.**—It should be remembered that there were no windows of glass. The window here mentioned, was a lattice of joinery, or a door, which on this occasion was set open on account

a deep sleep ; and as Paul was a long time preaching, Eutychus, being overcome with sleep, fell from the third story, and was taken up dead. And Paul went down, and fell on the young man, and embracing him said, "Trouble not yourselves ; for his life is in him." The apostle then returned and broke bread, and talked with the brethren until the break of day, and then departed. And the brethren brought the young man alive into the assembly, and were not a little comforted. Acts xx. 7—12.

Southerly voyage from Troas, along the western coast of Asia Minor.—And Luke ^{Egean Sea.} Assos, Mitylene, Chios, Samos, and others, without Paul, took ship and sailed ^{and Trogylgium.} to Assos, a small coast town in Mysia, south of Troas, to which place Paul went on foot, a distance of about 9 miles. At Assos, accordingly, he was taken on board, and the apostolic party then sailed to Mitylene, the capital of the island of Lesbos, which was about 30 miles distant. From Mitylene they continued their voyage, and the next day lay off the island of Chios. The third day they arrived at the island of Samos, and stayed at the promontory and town of Trogylgium, on the mainland, nearly opposite Samos, and on the fourth day reached Miletus. They thus sailed past Ephesus, in accordance with the determination of Paul, who, being most desirous of being at Jerusalem on the day of Pentecost, would not spend the time in Lydian Asia. Acts xx. 13—16.

Miletus. Paul summons the Presbyters from Ephesus.—Miletus was situated just ^{Miletus in Ionia.} below the river Meander, and about 28 miles to the south of Ephesus. Whilst Paul stayed here, he sent to summon the elders (presbyters) of the Ephesian

of the heat from the many lights and the number of persons in the room. It should be observed, that the windows of such places generally reached nearly to the floor, and would correspond well to what our word "window" originally signified, viz. *windore*, *wind-door*, i. e. a door for the admission of wind or air. This window projected, according to the side of the room where it was situated, either over the street, or over the interior court ; so that, in either case, Eutychus fell from the third story, upon the hard earth or pavement below.

church, and upon their arrival at Miletus, he thus addressed them. *Acts xx. 17, 18.*

*Paul's address to the Ephesian Presbyters and Bishops,**

On Fidelity in the Ministerial Office, 1st, as illustrated in his own example, and 2ndly, as required of those whom the Spirit has called to this office.

- 570 Ye know how I have served the Lord, and kept back nothing through regard for censure or fame.—“Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which beset me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” *Acts xx. 18—21.*
- 571 And now I go to Jerusalem, where bonds await me, and ye shall see me no more.—“And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” *Acts xx. 22—27.*

* Character of the assembly at Miletus.—Several learned men of recent times, and even ancient fathers of the church, particularly Irenæus, have supposed that Paul held a formal council in Miletus, there being assembled there not only rulers of the church at Ephesus, but also of many other neighbouring churches. But the text is not favourable to this view, but is rather directly opposed to it, as mention is made in ver. 28, sect. 572, of only one church. Probably this idea arose only from the circumstance, that in the same verse several ἐπίσκοποι, translated *overseers*, are named, from which the conclusion was drawn, at a time when the names of presbyters and bishops had become markedly distinguished from one another, that the bishops of several churches must have been convened. But it is now generally acknowledged, that in the primitive church the two words were used quite synonymously. (See Mosheim.) The question, however, regarding the *offices*, must be carefully distinguished from the question regarding the *names*. It is plain even from the New Testament, that in the larger churches there was a president of the presbyters, who afterwards received the name of bishop.

I charge you therefore to watch over the safety of your flock.— 572
 “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, (i. e. bishops,) to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.”* Acts xx. 28—31.

And now I commend you to God, but beseech ye above all to remember the poor.— 573
 “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive.’”† Acts xx. 32—35.

Paul's farewell.—And when Paul had thus spoken, 574
 he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him unto the ship. Acts xx. 36—38.

* Interesting nature of Paul's address.—This speech of Paul's is not only interesting because it expresses in a very lively manner the heartfelt love of the apostle to his spiritual children, and the faithful solicitude of his efforts; but it is also important, as opening to the church a prophetic view of the future. Paul points in it to the threatening dangers which were coming upon the church from false teachers, and he gives most earnest warning against them. How much the fears of the great apostle of the Gentiles were unfortunately justified in the sequel, is shown to us, not simply by the First Epistle of Paul to Timothy, in which he is obliged to instruct his disciples regarding the measures to be taken against the heresy which had broken out, but also from the writings of St. John. The Gospel and the Epistles of John were composed in Ephesus itself, and they all express, very mildly, but unmistakeably, opposition to the false teachers whom Paul had already assailed.

† “It is more blessed to give than to receive.”—The evangelists have not recorded this saying of Christ. It comes down to us here as an interesting specimen of the many words that fell from his lips, and were treasured up in the memory of the first disciples, but which no similar intervention has rescued from oblivion. It will be noticed that St. Paul alludes to the remark as familiar to his hearers.

575

Mediterranean Sea. **Asia Minor to Patara.**—Sopater had stayed Cos, Rhodes, behind in Lydian Asia, Acts xx. 4, and **xxi. and Patara.**

18 ; and Paul, Luke, and the six others, sect. 565, having taken leave of the Ephesian elders, and launched from Miletus, now sailed in a straight course southward to the small island of Coos, or Cos, off the coast of Caria, and the next day sailed round the promontory of Cnidus, and then took an easterly direction until they reached the island of Rhodes, and from thence they sailed to Patara.* Acts xxi. 1.

576

Phoenicia. **Voyage continued in an easterly direc-**

Tyre. **tion to Phoenicia.**—At Patara they found a ship sailing to Phoenicia, and went aboard

and set forth ; and having approached within sight of the island of Cyprus, and passed it on their left hand, they at length reached Tyre, the ancient capital and emporium of Phoenicia, which was now included in the Roman province of Syria. At Tyre they landed, as the ship was there to unload her cargo ; and having sought out the disciples who resided there, they stayed seven days. These disciples said to Paul, through the Spirit, that he should not go up to Jerusalem ; but after the seven days were over, both he and Luke, and their companions, prepared to depart. And the brethren at Tyre, with their wives and children, then brought them on their way until they were out of the city ; and they all then kneeled down on the shore and prayed, and having taken leave one of another, Paul, Luke, and the six others, took

* Patara was a port in Lycia, Asia Minor, at the mouth of the river Xanthus, and was best known for its celebrated oracle of Apollo, which, in the height of its authority, had almost rivalled that of Delphos. How soon was that system of heathenism to be subverted by the humble band of wayfarers who now approached its shrine ! How soon after this could it be said, in the words of Milton's Hymn on the Nativity,—

The oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving :
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos leaving.
No nightly trance or breathed spell
Inspires the pale-eyed priest from the prophetic cell."

ship, and the disciples of Tyre returned home again.
Acts xxi. 2—6.

Southerly course to Ptolemais and Cæsarea: Agabus prophesies Paul's imprisonment.—From Tyre, Paul and Luke sailed to Ptolemais, the modern Acre, and saluted the brethren, and abode there one day. On the morrow they went to Cæsarea Stratonis, and abode in the house of Philip the evangelist, one of the seven deacons appointed to superintend the distribution of alms, sect. 440, and the same who had converted the Ethiopian eunuch, sect. 461. This Philip had four virgin daughters who prophesied, and as Paul and Luke tarried here many days, a prophet, named Agabus, (see sect. 483,) came to them from Judæa, and taking Paul's girdle he bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." And when Luke and his companions heard these things, both they and those of Cæsarea besought Paul not to go to Jerusalem; but he answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he would not be persuaded, they ceased, saying, "The will of the Lord be done."
Acts xxi. 8—14.

Course to Jerusalem with Mnason of Cyprus and others.—Having, after this, packed up their luggage, they proceeded to Jerusalem, accompanied by certain disciples from Cæsarea, who then brought them to one Mnason* of Cyprus, an old disciple, with whom they now lodged; and the brethren of Jerusalem received them gladly. Acts xxi. 15—17.

Paul assumes a vow to conciliate the Jewish believers.—The next day Paul went with Luke and the others to James the Less, who presided over the church at Jerusalem, and all the presbyters of the church were present. And when Paul

* The authorized translation, which represents Mnason as being brought from Cæsarea, is equally irregular, and more improbable, than that in the text, which is adopted by the best critics.

had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, during his late progress. And when they heard it, they glorified the Lord, and said to Paul, "Thou seest, brother, how many thousands of Jews there are who believe ; and they are all zealous of the law : and they are informed that you teach all the Jews who are among the Gentiles to apostatize from Moses, saying that they ought not to circumcise their children, neither to walk after the customs of the Mosaic law. What is it therefore ? the multitude must needs come together : for they will hear that thou art come. Do therefore this that we say to thee : We have four men who are under a vow ; take you these and purify yourself with them, and defray the expenses of their offerings,* that they may shave their heads and be clear from their vow :† and that so all may know that those things, whereof they were informed concerning thee, are nothing ; but that thou thyself also walkest orderly, and keepest the law. In regard to the Gentiles who believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." Sect. 512. Then Paul took the men, and the next day purifying himself with them, he entered into the Temple, to announce to the priests the accomplishment [i. e. his intended observance] of the days of purification, until that an offering should be offered for every one of them. Acts xxi. 18—26.

* **Paying the expenses of poor Nazarites.**—As, in some instances, the Nazarites had not sufficient property to enable them to meet the whole expense of the offerings, other persons who possessed more, defrayed the expense for them, or shared it with them, and in this way were made parties to the vow. The Jews looked upon it as an act of special merit to assist a Nazarite in this manner. Josephus relates, that Agrippa I., on his arrival at Jerusalem after having obtained the sovereignty of Palestine, paid the expense of numerous indigent Nazarites, who were waiting to be released from their vows.

† **The Nazarite vow** bound those who assumed it to let the hair grow, to abstain from intoxicating drink, and in other respects to maintain a life of ascetic rigour. For an account of the ceremonies at its completion, see *Analysis and Summary of Old Test. Hist.* sect. 201.

Seized by the Jews, and dragged from the Temple. 580

—After the seven days, during which Paul had associated himself with the Nazarites, were completed, the Jews who had come up from Lydian Asia to the feast of Pentecost, saw the apostle in the Temple, and stirred up all the people, and laid hands on him, crying out, “Men of Israel, help ! This is the man who teaches all men everywhere against the people, and the law, and this place ; and who hath also brought Gentiles into the Temple” [i. e. the inner court, which was interdicted to foreigners]. These Jews made this last charge from having seen Trophimus, the Ephesian, in the city with Paul, and they therefore supposed that he had been brought also into the Temple by the apostle. Thus the whole city was moved, and the people ran together and drew Paul out of the Temple, and the doors were forthwith shut. Acts xxi. 27—30.

Rescued by the captain of the Roman garrison. — 581

While the multitude were now seeking to kill Paul, the tidings that all Jerusalem was in an uproar reached the Roman Tribune, or captain of the cohort, (one tenth of a legion,) which garrisoned Jerusalem. [This officer, whose name, as we find from Acts xxiii. 26, was Claudius Lysias, had his station in the castle of Antonia, which was on a rock or hill at the north-west angle of the Temple area. The tower of Antonia was 120 feet high, and overlooked the whole edifice and its courts ; whilst the fortress itself communicated with the northern and western porticoes of the Temple area, and had flights of stairs descending into both, by which the garrison troops, who were always kept in readiness during the festival season, could at any time enter the court of the Temple and prevent tumults.] Lysias the Tribune, accordingly, immediately ordered out a band of troops under their centurions, and ran down to the multitude, who seeing his approach desisted from beating Paul. He then took the apostle and commanded him to be bound with two chains, and demanded who he was, and what he had done. Some of the multitude then cried one thing, and some another, and Lysias, finding that he could not arrive at the truth amidst the tumult, ordered

Paul to be carried into the castle of Antonia : and the latter was obliged to be borne by the soldiers up the stairs already mentioned, because of the violence of the multitude, who followed after with cries of " Away with him ! " When Paul was at length led into the castle, he said in the Greek language to the Roman Tribune, " May I speak to thee ? " Lysias replied, " Canst thou speak Greek ? Art not thou that Egyptian, who before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers ? " * But

* *Josephus's different accounts of the Egyptian.*—Lysias, on being addressed by Paul in Greek, concludes that he is mistaken in supposing him to be the Egyptian, who probably was unable to speak in that language Of this Egyptian impostor Josephus has given two different accounts, which need to be reconciled with each other, as well as with that of Luke. In his *Wars of the Jews*, he relates that an Egyptian juggler, having obtained the reputation of a prophet, led 30,000 men out of the desert to the Mount of Olives, and promised them that the walls of Jerusalem would fall down at his command ; but Felix, the Roman Procurator of Judea, fell upon them, and the Egyptian fled with only a small number, most of his followers were slain or taken prisoners, and the rest of the crowd dispersed. In his *Antiquities of the Jews*, which he wrote at a much later period than his Jewish War, he states that this Egyptian came to Jerusalem, that he persuaded the populace to go out with him to the Mount of Olives, where he would exhibit to them the wonder before mentioned ; and then he speaks of the attack of Felix the Procurator, and in that connexion says merely that 400 of the Egyptian's adherents were slain, and that 200 were taken captive, without any further addition. " Here now," says Tholuck, " Josephus has in all appearance contradicted himself in the most glaring manner : for in one case the Egyptian brings the people from the desert to the Mount of Olives, in the other from Jerusalem ; in the one case, the greater part of 30,000 people are slain or taken prisoners, in the other, the number of the slain amounts only to 400, and that of the prisoners to only 200. This example serves to illustrate an important rule in criticism, so often violated by sceptical writers in relation to the Bible ; and that is, that, if the general credibility of an historian be acknowledged, we are bound to reconcile an apparent difference by interpretation, or combination. The application of this principle here enables us to view the matter thus. The Egyptian had at first a band of *Sicarii*, assassins or murderers, and a rabble also attached themselves to him ; these people he leaves behind him on the Mount of Olives, and leads thither out of Jerusalem an additional crowd, so that the entire multitude might amount to about 30,000 men. As usually happens in such cases, curiosity merely had drawn together most of them. Only a smaller number were actually his foreigners, and among these were the *Sicarii* ; the

Paul said, "I am a man, a Jew of Tarsus, in Cilicia, [Asia Minor, see sect. 490, *note*,] a citizen of no mean city : and, I beseech thee, suffer me to speak unto the people." Lysias accordingly gave him permission, and Paul stood on the stairs of the castle which led into the Temple, and beckoned with his hand to the tumultuous assemblage before him ; and when silence was at length restored, he delivered the following address in the Hebrew [Syro-Chaldaic or Aramaean] tongue, which when the assembly heard they were the more still.* *Acts xxi. 31—40.*

Paul's speech to the Multitude from the stairs of the Castle of Antonia.†

I am a Jew, and was educated as a Jew, and was zealous for the law of Moses.—" Men, brethren, and fathers, hear ye my defence which I make now unto you. I am verily a man which am a Jew,

attack of the Romans was directed properly against these, of whom Felix the Procurator slew 400, and made 200 prisoners. With a small number, i. e. with the 4000 of whom Luke speaks, he escaped into the desert ; the remaining mass, of which the first passage of Josephus speaks, dispersed. In this, or in a similar way, the Jewish historian may be reconciled with himself, and with the writer of the *Acts*." These Sicarii received their name from the Roman *sica*, a curved dagger, adapted by its form to be concealed beneath the clothes ; they could use it for striking a fatal blow, in a crowd, without being observed.

* "What nobler spectacle," exclaims Chrysostom, "than that of Paul at this moment! There he stands bound with two chains, ready to make his defence to the people. The Roman commander sits by, to enforce order by his presence. An enraged populace look up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!"

† Subject matter of Paul's speech.—Though the subject matter of this speech has been related before, (sect. 463, 464,) it assumes here a fresh interest from the manner in which it is adapted to the occasion and the audience. The apostle is suspected of disaffection to the Mosaic law. In order to refute this charge he addresses them in Hebrew; he dwells on his Jewish education, and on his early zeal for the law ; he shows how at his conversion he was guided by Ananias, a man devout according to the law, and of good report among the Jews at Damascus, and how he subsequently worshipped in the Temple at Jerusalem. So far they listen to him ; but he no sooner touches on the promulgation of the gospel among the heathen, than he is interrupted, and his fate would probably have been the same as Stephen's, had he not been under the protection of the Roman tribune. *Humphry.*

born in Tarsus, a city in Cilicia, [Asia Minor,] yet brought up in this city at the feet of Gamaliel,* and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished." Acts xxii. 1—5.

- 583 **But as I went to bring its violators to Jerusalem, Jesus appeared in a light from heaven.**—"And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me ?' And I answered, 'Who art thou, Lord ?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And they that were with me saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me. Acts xxii. 6—9.
- 584 **And ordered me to go into Damascus.**—"And I said, 'What shall I do, Lord ?' And the Lord said unto me, 'Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do.' And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus." Acts xxii. 10, 11.
- 585 **There Ananias restored my sight, and assured me that I had been chosen as a witness for Christ.**—"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me,

* Early education of Paul.—It seems from this that Paul went up to Jerusalem in his boyhood, to receive a Rabbinical education. Schools for boys and children were only established in Jerusalem by Jeschu Ben Gamla, shortly before the destruction of that city by Titus, A. D. 70. Prior to this, the training of lads was a private business committed to parents and friends. We may therefore fix the date of Paul's first journey to Jerusalem, at that period of his youth when the Rabbinical system of education began. The duty of the Mishna is said to have commenced at the tenth year of the child ; at his thirteenth year he became a subject of the law, or, in their phraseology, a son of the law. Accordingly we may determine that Paul went to reside in Jerusalem at some period between the tenth and thirteenth year of his life. And as, on this computation, he remained somewhere about 20 years under the guidance of the teachers in the capital, and especially of Gamaliel, the influence of this education upon his character must have been important. Probably, however, Paul in his earliest boyhood may have studied the Old Testament. Jehuda Ben Thema prescribes in the Talmud, "At five years of age, let children begin the Scripture ; at ten, the Mishna ; at thirteen, be subjects of the law." See Tholuch. Comp. sect. 458, note.

'Brother Saul, receive thy sight' And the same hour I looked up upon him. And he said, 'The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' " Acts xxii. 12—16.

And I went to Jerusalem, and was ordered in a vision to go to 586 the Gentiles.—" And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the Temple, I was in a trance; and saw him saying unto me, ' Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.' And I said, ' Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.' And he said unto me, Depart: for I will send thee far hence unto the Gentiles." Acts xxii. 17—21.

The multitude break into a rage: Paul brought 587 within the castle: escapes scourging by pleading his Roman citizenship.—The multitude, who to this point had given audience to Paul, now, on hearing these words, so hateful to their Jewish prejudices, cried out, " Away with such a fellow from the earth, for it is not fit that he should live;" and they cast off their clothes and threw dust into the air. Lysias, the Roman Tribune, then ordered Paul to be brought into the castle, and directed that he should be examined by scourging, in order to discover the cause of the uproar. Whilst, however, Paul was being bound with the thongs, he said to the centurion who stood by, " Is it lawful for you to scourge a man that is a Roman, and uncondemned?" * The centurion, hearing this, immediately went and told Lysias, saying, " Take heed what thou doest, for this man is a Roman." Accordingly the Roman Tribune came to Paul, and said, " Tell me, art thou a Roman?" Paul replied, " Yes." Lysias answered, " With a great sum obtained I this freedom." Paul said, " But I was free born." † Those

* *Civis Romanus sum.*—That word and declaration, "Civis Romanus sum," which often in many distant lands has brought assistance and safety among barbarians, etc. *Cic. in Verr.* See also sect. 523, note.

† How the rights of Roman citizenship were acquired.—It has been supposed, from the Tribune having obtained the rights of Roman citizenship by purchase, and from his name being Claudius

who should have examined Paul then immediately left him, and even the Tribune was afraid when he knew that he was a Roman, because he had bound him. *Acts xxii. 22—29.*

588 **The Roman Tribune sends Paul to the Sanhedrim : the examination.**—The next day, Lysias being desirous of knowing why Paul had been accused by the Jews, freed the apostle from his bonds, and summoned the chief priests and Sanhedrim. These were accustomed to assemble in a hall, close by the great gate of the Temple, and to sit in the form of a semicircle or half moon, with the high priest as president in the midst, and a scribe at the two extremities to record the sentence pronounced by the Sanhedrim. The members being pro-

Lysias, that he was a Greek. It was very common under the emperors to obtain these rights in this way. Havercamp says in a note on Josephus, that a great many Jews in Asia Minor were Roman citizens at this time, who had purchased that rank. It did not always require great wealth to procure it. A few years earlier than this, in the reign of Claudius, “the rights of Roman citizenship were sold by Messalina and the freedmen, with shameless indifference, to any purchaser, and it was currently said, that the Roman *civitas* might be purchased for two cracked drinking cups.” How the family of Paul acquired this distinction is unknown. Many of the older commentators assert that Tarsus enjoyed the full privileges of citizenship, and that Paul possessed them as a native of Tarsus. But that opinion (advanced still in some recent works) is certainly erroneous. The passages in the ancient writers, which were supposed to confirm it, are found to be inconclusive ; they prove that the Romans freed the inhabitants of Tarsus from taxation, allowed them to use their own laws, and declared their city the metropolis of Cilicia ; but they afford no proof that the Romans conferred on them the birthright of Roman citizenship. Indeed, it is difficult to believe that Lysias, after hearing that Paul was a citizen of Tarsus, (sect. 582,) would have ordered him to be scourged, without any further inquiry as to his rank. It only remains therefore, that Paul's father, or some one of his ancestors, should have obtained Roman citizenship, in some one of the different ways in which foreigners could obtain that privilege. It was conferred often as a reward for fidelity to the Roman interest, or for distinguished military services ; it could be purchased as was mentioned above ; or it could be acquired by manumission, which when executed with certain forms, secured the full immunities of freedom to the emancipated. In which of these modes the family of Paul became free, can only be conjectured. Some adopt one supposition, some another. Nothing is certain beyond the fact that Paul *inherited* his citizenship. *Prof. Hackett.*

bably thus arranged on the present occasion, Lysias brought his prisoner down from the castle and set him before them. Then Paul, earnestly beholding the council, said, "Men and brethren, I have lived in all good conscience before God until this day." Ananias,* the high priest, ordered those who stood by to smite the apostle on the mouth. Then Paul said to him, "God shall smite thee, thou whitewashed wall, for do you sit to judge me after the law, and yet command me to be smitten contrary to the law?" Those who stood by said, "Revilest thou God's high priest?" Then said Paul, "I knew not, brethren, that he was the high priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'" Acts xxii. 30; xxiii. 1—5.

Paul creates a division between the Sadducees and 589 Pharisees.—When at length Paul perceived that one part of the Sanhedrim were Sadducees, who disbelieve in the existence of the soul after death, [Gospels, sect. 29,] and that the other half were Pharisees, who held the opposite opinion, [Gospels, sect. 29,] he cried out in the assembly, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." A dissension then arose between the Pharisees and Sadducees in the Sanhedrim, and the scribes who belonged to the Pharisees arose and said, "We find no evil in this man, but if a

* **Ananias** must not be confounded with Annas, the high priest mentioned in the life of our Lord. He was the son of Nebedæus, and had been made high priest, A. D. 47, when Herod Agrippa I., king of Chalcis, was over the ecclesiastical affairs, and Palestine was under the jurisdiction of Roman Procurators. (See table at page 19.) Being implicated in the disputes between the Jews and the Samaritans, he was sent by the President of Syria to Rome, to defend himself before the emperor Claudius. He was, however, acquitted and returned with credit, and remained in his high priesthood until Herod Agrippa II. gave his office to Ismael. Ananias, however, after retiring from the high priesthood, increased in glory every day, and obtained favour with the citizens, and with Albinus the Roman Procurator, by a lavish use of the great wealth which he had hoarded. His prosperity met with a dark and painful termination. The Sicarii, or assassins, who played so fearful a part in the Jewish war, set fire to his house in the commencement of it, and compelled him to seek refuge by concealment; but being discovered in an aqueduct, he was captured and slain. *Joseph. Ant. xx.*

spirit or an angel hath spoken to him, let us not fight against God." Lysias was now afraid lest Paul should be pulled in pieces, and commanded some of the garrison troops to go down the stairs and bring him back from the hall of the Sanhedrim by the Temple gate to the castle of Antonia. *Acts xxiii. 6—10.*

590 Conspiracy of 40 Jews to slay Paul: its discovery.— The following night the Lord appeared to the apostle and said, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness of me also at Rome." The next day more than 40 Jews conspired together, and bound themselves under a curse, neither to eat nor drink until they had killed Paul; and having stated their oath to the chief priests and elders, said, "Now, therefore, signify to the Roman Tribune, in the name of the Sanhedrim, that he bring down Paul to you to-morrow, as though you would inquire something more perfectly concerning him; and then we, if ever he comes near, are ready to kill him."* The son of Paul's sister, however, heard of the intended ambush, and entered the castle and told Paul, who, thereupon, called one of the centurions and desired him to take his nephew to Lysias. The centurion complied with the request, and Lysias accordingly took the young man aside, who then said to him, "The Jews have agreed to desire thee

* **Public nature of the conspiracy.**—That these 40 men should have made the professed guardians of the law acquainted with their conspiracy would seem out of place in any other history, but is in perfect harmony with the Jewish opinions and practices of the age. Philo, in speaking of the course to be pursued towards a Jew who forsakes the worship of the true God, lays down the following principle: "It is highly proper that all who have a zeal for virtue should have a right to punish with their own hands, without delay, those who are guilty of this crime; not carrying them before a court of judicature, or the Sanhedrim, or, in short, before any magistrate; but they should indulge the abhorrence of evil, the love of God, which they entertain, by inflicting immediate punishment on such impious apostates, regarding themselves for the time as all things, senators, judges, praetors, sergeants, accusers, witnesses, the laws, the people; so that, hindered by nothing, they may without fear, and with all promptitude, espouse the cause of piety." Josephus mentions a similar combination against the life of Herod, into which a party of the Jews entered, on account of the religious innovations which they charged him with introducing.

to bring down Paul to-morrow into the Sanhedrim, as though they would inquire somewhat more perfectly of him. But do not thou yield unto them : for more than forty men lie in wait for him, who have bound themselves with an oath, neither to eat nor drink till they have killed him : and now they are ready, looking for a promise from thee." Lysias, thereupon, dismissed the young man, charging him to repeat to no one the plot which he had disclosed. Acts xxiii. 11—22.

VII. *Paul's Imprisonment at Cæsarea, A. D. 56—58.*

The Roman Tribune sends Paul to Felix at Cæsarea.—Lysias then called his centurions and said, "Make ready 200 soldiers, [probably the ordinary heavy-armed legionaries,] to go to Cæsarea Stratonis, [the Roman metropolis of Palestine and residence of the Procurator,] with 70 horsemen, and 200 spearmen, or lancers, at the third hour of the night, i. e. 9 o'clock ; and provide beasts of burden to carry Paul and bear him to Felix the Procurator." (See table at p. 19.) He then wrote the following letter :

Galilee.
Cæsarea
Stratonis.
A. D. 56.

Claudius Lysias unto the most excellent Procurator Felix greeting.

"This man (Paul) was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council : whom I perceive to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell."

This detachment, accordingly, conducted Paul to Antipatris, and next day the infantry returned to the castle of Antonia, and the 70 cavalry only proceeded to Cæsarea, where they delivered the epistle to Felix the Procurator, and presented Paul ; and when Felix had learnt that the apostle belonged to the province of Cilicia, in Asia Minor, he said, "I will hear thee when thy accusers also are come ;" and he commanded Paul to be

kept in the Prætorium or Judgment Hall of Herod, i. e. in the palace built by him at Cæsarea, and now occupied as the residence of the Roman Procurators.* Acts xxiii. 23—35.

- 592 **Paul brought before Felix the Procurator and Ananias the High Priest.—After five days, Ananias the high priest came up from Jerusalem with the elders, i. e. with a deputation of the Sanhedrists, and bringing an orator, named Tertullus, with him; for as the people of the Roman provinces were not acquainted with the forms of Roman law, they employed advocates to plead for them before the public tribunals. Acts xxiv. 1.**

The Trial of Paul.

- 593 **Speech of Tertullus for the prosecution.—When Paul was called forth, Tertullus began to accuse him before the Procurator as follows: "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the Temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him." To this speech the Jews present also assented. Acts xxiv. 2—9.**

- 594 **Paul's reply.—The Procurator then beckoned to Paul to speak, who, thereupon, thus answered Tertullus. "Forasmuch as I know that thou hast been for many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the Temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just**

* Paul was confined in some apartment of this edifice, or within its precincts.

and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Proconsular Asia found me purified in the Temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had aught against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, ‘Touching the resurrection of the dead I am called in question by you this day.’”

Acts xxiv. 10—21.

Felix defers judgment.—When Felix had heard these 595 speeches, knowing more of the case, he deferred his judgment upon it, and said, “When Lysias the Tribune shall come down to Cæsarea, I will know the uttermost of your matter.” And he commanded a centurion to keep Paul in charge, but with some degree of liberty, and especially none of his acquaintance were to be forbidden to visit him. Acts xxiv. 22, 23.

Paul preaches before Felix and Drusilla.—[After 596 the death of Herod Agrippa I., sect. 484, the whole of Palestine had fallen under the jurisdiction of Roman Procurators, whilst the ecclesiastical authority descended, after a short interval, to Agrippa II. Felix, the present Procurator, was a man of energy and talents, but he was also avaricious, cruel, and profligate. He persuaded Drusilla, the sister of Agrippa II. and wife of Azizus, king of Emesa, to desert her husband, transgress the laws of her religion and country, and marry himself. The subsequent fate of this woman was singular. Both she and her son by Felix lost their lives in the eruption of Mount Vesuvius in A. D. 79.] After certain days Felix came with his Jewish wife Drusilla, and sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, “Go thy way for this time ; when I have a convenient season, I will call for thee.” He hoped also that money would have been given him by Paul to loose him ; and he therefore sent for him the oftener, and communed with him. Acts xxiv. 24—26.

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^{A. D. 56—58.} **Two years of imprisonment: Felix succeeded by Festus.**—For two years Paul remained in custody at Cæsarea, during which, as we have seen, he was enabled to enjoy the society of all persons of his acquaintance who wished it. It may be remembered that Philip the evangelist was still settled at Cæsarea, (sect. 577,) where he had some time previously founded a Christian church (sect. 461); and Paul was, no doubt, enabled throughout his residence here to find continual exercise of his powers in “the daily care of all the churches,” though no particular record of these apostolic labours has been preserved. At the expiration of this period Felix was deposed from his Procuratorship, and in order to propitiate the Jews he left Paul bound, that is, he deprived the apostle of the degree of freedom which he had enjoyed, and consigned him again to strict military custody. However, we are told by Josephus, that soon after Felix returned to Rome, a deputation accused him before the emperor Nero of maladministration while in office. He was succeeded in the Procuratorship by Porcius Festus, whose character is described by Josephus in more favourable terms. *Acts xxiv. 27.*

598

^{Judea.} ^{Jerusalem.} ^{A. D. 58.} **Festus refuses to send for Paul.**—Three days after Festus had arrived at Cæsarea, and thus entered the province of which he was now Procurator, he went up to Jerusalem. Here the high priest, (probably Ismael, who had succeeded Ananias,) and the principal Jews, informed him against Paul, and begged him, as a favour, to send for the apostle to Jerusalem, they intending to lie in ambush for him in the way and kill him. Festus however refused, saying, that Paul had better be kept at Cæsarea until he himself should return there; “and then,” he said, “let those among you, who are able, go down with me and accuse this man, and see if there be any wickedness in him.” *Acts xxv. 1—5.*

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^{Galilee.} ^{Cæsarea.} ^{Stratonis.} **Paul tried before Festus: appeals to Cæsar.**—After ten days, Festus went down to Cæsarea, and the next day he sat on the judgment-seat and commanded Paul to be brought before him. When the prisoner appeared, the Jews from Je-

rusalem, who were now assembled, began to lay many and grievous complaints against Paul, which they could not prove. Paul, however, answered for himself and said, "Neither against the law of the Jews, neither against the Temple, nor yet against Cæsar, have I offended in anything at all." But Festus, willing to do the Jews a pleasure, answered, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Then said Paul, "I stand at Cæsar's judgment-seat, where I ought to be judged : to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die : but if there be none of these things whereof these accuse me, no man can deliver me unto them. I APPEAL UNTO CÆSAR!"* Then Festus, when he had conferred with the council,† answered, "Hast thou appealed unto Cæsar ? unto Cæsar shalt thou go." Acts xxv. 6—12.

Agrippa II. and Bernice pay their respects to Festus. 600
—After certain days, Agrippa II. and Bernice came to

* **An appeal to Cæsar.**—The right of appeal originated in the Valerian, Porcian, and Sempronian laws, by which it was enacted, that if any magistrate should order flagellation or death to be inflicted upon a Roman citizen, the accused person might appeal to *the judgment of the people*, and that meanwhile he should suffer nothing at the hands of the magistrate, until the people should have judged his cause. This prerogative of the people had in Paul's time descended to the emperor, and appeal therefore was made to *him*. Such an appeal having been once lodged, the Procurator had nothing more to do with the case ; he could not even dismiss it, although he might be satisfied that the matter was frivolous, and not worth forwarding to Rome. Governors of provinces had, however, a certain discretionary power in this respect. An appeal to the emperor was not granted in every case. It was necessary to consider the nature of the accusation, and also the amount of evidence which supported it. Some offences were held to be so enormous as to exclude the exercise of this right ; and when the crime was not of this character, the evidence of guilt might be so palpable as to demand an immediate and final decision.

† **The Procurator's council.**—It was the custom of a Proconsul, or Procurator, to choose a number of men, whose office it was to aid him in the administration of justice. The Procurator himself presided, but was bound to consult his assessors, and give sentence in conformity with their views. The subject of consideration in this instance, doubtless, was whether the appeal should be allowed or refused.

Cæsarea to salute Festus on his accession to power. [This Agrippa was the son of Agrippa I., and had obtained, on the death of his uncle Herod, the little principality of Chalcis, together with the control of ecclesiastical affairs, by which he was enabled to nominate the high priest, and regulate the government of the Temple and expenditure of the sacred treasures. Shortly before the present occasion, he had exchanged the principality of Chalcis for the territory of Northern Peræa, formerly held by Philip, and assumed the title of king. Bernice was eldest daughter of Agrippa I., and consequently the sister of both Agrippa II. and of Drusilla the wife of Felix. She was equally noted for her beauty and prodigacy. She had been previously married to her uncle Herod, king of Chalcis, but on his death had resided with her brother, the present Agrippa II., with whom she was supposed to have lived in a criminal manner. In order to avoid this suspicion, she subsequently married Polemon, king of Cilicia, but soon afterwards returned to her brother, and her later connexion with Vespasian and Titus has familiarized her name to the reader of Roman history.] Acts xxv. 13.

601 Conference concerning Paul.—After Agrippa and Bernice had been some days with the Roman Procurator, Festus acquainted the king with the case of Paul, saying, “There is a certain man left in bonds by Felix : about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, ‘It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.’ Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought no accusation of such things as I supposed : but had certain questions against him of their own superstition, and of one Jesus, who was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But

when Paul had appealed to be reserved unto the hearing of Augustus,* I commanded him to be kept till I might send him to Cæsar." Agrippa, on hearing this, said to Festus, "I also should like to hear the man myself," which Festus promised he should do on the morrow. Acts xxv. 14—22.

Audience-hall in the Prætorium of Festus: Paul is 602 brought before Agrippa.—The next day Agrippa and Bernice, with great pomp and magnificence, entered the place of hearing, where also the Tribunes of the Roman cohorts stationed at Cæsarea, and the chief men of the city, were likewise assembled. Festus then commanded Paul to be brought forth, and thus addressed the assembly. Acts xxv. 23.

Festus opens the proceedings.—“King Agrippa, and 603 all men who are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus [Nero], I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after an examination, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.” Acts xxv. 24—27. Then Agrippa said to Paul, “Thou art permitted to speak for thyself.” And Paul stretched forth his hand and spoke as follows.

Speech of Paul before Festus and Agrippa.†

I am glad to speak before you, king Agrippa, because I know 604 you are well acquainted with the Jewish laws.—“I think myself

* *Augustus*, or *Venerable*, was a title originally conferred by the Roman Senate on Octavius Cæsar, but which was also subsequently given to his successors.

† *Scope of Paul's speech before Agrippa.*—This speech of the apostle is similar to that which he delivered on the stairs of the castle. The main topic is the same in each, viz. the wonderful circumstances of his conversion; but on this occasion he recounts

happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused by the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." Acts xxvi. 1—3.

605 All the Jews know that I lived a Pharisee.—" My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." Acts xxvi. 4, 5.

606 I am now accused of believing that God's promise of a Messiah is accomplished in Jesus.—" And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi. 6—8.

607 At first indeed I myself opposed the name of Jesus, and persecuted the saints in Jerusalem and in distant cities.—" I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts xxvi. 9—11.

608 But on my way to Damascus Jesus appeared to me, and sent me to preach his gospel to the Gentiles.—" Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which jour-

them, not so much for the purpose of asserting his personal innocence, as of vindicating the Divine origin of his commission, and the truth of the message proclaimed by him. This difference of design appears in the greater or less fulness with which he dwells on particular parts of the event, and in the bearing of the remarks that fell from him in the course of the recapitulation. On the former occasion, he addressed the infuriated populace, and made his defence against the charges with which he was hotly pressed, of profaning the Temple and apostatizing from the Mosaic law. He now passes by these accusations, and addressing himself to a more intelligent and dispassionate hearer, he takes the highest ground, and holds himself up as the apostle and messenger of God. With this view, therefore, he paints, in more striking colours, the awful scene of his conversion, and repeats more minutely that heavenly call, which it was impossible for him to disobey, and in obeying which, though he incurred the displeasure of his countrymen, yet he continued to receive the Divine support. Cf. *Humphry*.

neyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.' And I said, 'Who art thou, Lord?' And he said, 'I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.'" Acts xxvi. 12—18.

Whereupon I obeyed the heavenly vision, and for this the Jews seek to kill me.—Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the Temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts xxvi. 19—23.

Conversation of Agrippa and Festus with Paul.— 610
 Whilst Paul thus spoke, Festus said with a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad." But he replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said to Paul, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Acts xxvi. 25—29.

Dismissal of the assembly.— 611
 And when Paul had thus spoken, the king Agrippa rose up, and the Procurator Festus, and Bernice, and those who sat with them: and when they had gone aside, they said amongst themselves,

"This man doeth nothing worthy of death or of bonds." And Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar." Acts xxvi. 30—32.

VII. *Paul's Voyage to Rome, and commencement of his first Imprisonment there, A. D. 58, 59.*

612 Paul, Luke, and Aristarchus embark in an Adramytine ship, under the charge of Julius.—After this, as we learn from the significant use of *we* in the text, it was determined that Paul and Luke should sail to Italy. Accordingly, Paul and some other prisoners were delivered into the charge of Julius, a centurion, who belonged to what was called the Augustan cohort, which had probably either succeeded to the Italian cohort, to which Cornelius was attached, (sect. 473,) or else was identical with it. They then entered a ship belonging to Adramyttium, a sea-port in Mysia, Asia Minor, meaning to sail round the coasts of Asia Minor; and Aristarchus, a Macedonian of Thessalonica, was with them, Acts xxvii. 1, 2.

613 Northerly course from Cæsarea to Sidon
Mediterranean Sea, extreme west. A. D. 58.
 in Phœnicia.—The day after leaving Cæsarea, they reached Sidon, the great commercial sea-port of Phœnicia, and rival of Tyre, and anciently possessed of one of the finest harbours of the East. Here Julius, the centurion, courteously permitted Paul to visit his friends in the city, and refresh himself. Acts xxvii. 3.

614 North and westerly course round the island of Cyprus to Myra in Lycia.—Launching from Sidon, they sailed under the island of Cyprus, because the winds were contrary; and proceeding westward, over the sea of Cilicia and Pamphylia, passing along the southern coast of Asia Minor,* they at length reached Myra, a sea-port in the south of Lycia. Acts xxvii. 4, 5.

* Contrary winds blowing from the north-west.—We gather from verse 9, that this must have been the autumn season, and we learn from the Sailing Directions for the Mediterranean, that at this period of the year a strong wind from the north-west prevails in the

Westerly course, in an Alexandrian ship, from Myra 615
to Cnidus ; then south-west to Crete.—At Myra, Julius found a merchant vessel of Alexandria* bound directly for Italy ; and he accordingly placed his party on board.† After they had sailed slowly many days, and had barely approached the peninsula of Cnidus,‡ because of the

Archipelago. Pliny says, it begins in August and blows for 40 days. The ship, therefore, could not possibly sail in the very teeth of such a wind, direct from Sidon to the coast of Lycia, and consequently she took a circuitous course between Cyprus and the main-land, thus keeping *under* the island, and being protected by the island from the wind, or, to use a sea phrase, keeping the island on her lee. She then sailed along the sea which washes the provinces of Cilicia and Pamphylia, where she would be favoured by a land breeze, and by a current which constantly runs to the westward, along the southern coast of Asia Minor. Comp. Beaufort's *Southern Coast of Asia Minor*; Smith's *Voyage and Shipwreck of St. Paul, etc.*

* **Course from Alexandria to Italy.**—Myra was almost due north from Alexandria, and it is not impossible that the same westerly winds that had forced the Adramyttine ship to the east of Cyprus, also drove the Alexandrian ship to Myra. The usual course from Alexandria to Italy, was by the south of Crete ; but when this was impracticable, vessels sailing from that port were accustomed to stand to the north till they reached the coast of Asia Minor, and then proceed to Italy through the southern part of the Ægean. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no commercial reasons for touching there.

† **Size and cargo of the vessel.**—Egypt was at this time one of the granaries of Rome, and we learn from verse 38, that this vessel was laden with wheat, which accounts for her being able to accommodate the centurion and his party in addition to her own crew and lading, as the Egyptian corn ships were equal to the largest merchant vessels of modern times. Josephus relates, that the ship in which he was wrecked in his voyage to Italy contained 600 persons. It is also related, that in the reign of the emperor Commodus, one of the Alexandrian wheat ships was driven by stress of weather into the Piræus, and excited great curiosity on the part of the Athenians. Lucian visited this vessel, and has laid the scene of one of his Dialogues on board of her. From the information furnished by him, it has been estimated that the keel of the ship was about 100 feet in length, and her burden about 1100 or 1200 tons.

‡ **Causes of the slow voyage from Myra to Cnidus.**—Cnidus is not more than 130 geog. miles from Myra ; many days were therefore occupied in going a distance, which, with a decidedly fair wind, could have been gone in a single day. The wind continuing to blow from the north-west, probably still retarded the ship's course. With this wind, however, she could have worked thither, because until she reached Cnidus she would have the advantage of a weather

winds, they sailed southward under the island of Crete to Cape Salmone on its eastern extremity ; and after doubling the cape, they reached a place called "The Fair Havens,"* near the city of Lasea, on the southern coast of the island. *Acts xxvii. 6—8.*

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'The Fair Havens, south of Crete. Paul foretells a dangerous voyage, but is not believed.—A long time had now elapsed

since the embarkation at Cæsarea, and sailing had become dangerous because of the lateness of the season, for the Fast of Expiation, which fell on the 14th of the month Tisri, about the time of the autumnal equinox, was already past, and the stormy season had commenced.† Paul therefore admonished those on board, saying, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of our ship, but also of our lives." Nevertheless Julius believed the steersman and owner of the ship, more than the words of Paul ; and because the harbour of "The Fair Havens" was inconvenient for wintering in, the majority advised that they should leave it, and endeavour to reach Phenice, where they might winter. Phenice, or Phœnix, being probably a town and harbour on the south of Crete,

shore, under the lee of which she could have smooth water, and a current running to the west, but still she would have proceeded slowly and with difficulty.

* **The Fair Havens.**—No ancient writer mentions this harbour, but it is certainly to be identified with the place of the same name on the south of Crete, a few miles to the west of Cape Matala. It consists of an open roadstead, or rather two roadsteads contiguous to each other, which may account for the plural designation ; and it is adapted by its situation to afford the shelter in north-west winds, which the anchorage mentioned by Luke afforded to Paul's vessel. Nautical authorities assure us that this place is the farthest point to which an ancient ship could have attained with north-westerly winds, because here the land turns suddenly to the north.

† **Commencement of the stormy season.**—On leaving Palestine, Julius had probably hoped to reach Italy before the arrival of the stormy season, but was prevented by unforeseen delays. The Greeks and Romans considered the period of safe navigation as closing in October, and recommencing about the middle of March. A winter voyage was dreaded by the ancient mariners, not merely for the storms, but also because of the rains and clouds, which obscured the sun and stars, on which they were dependent for the direction of their course.

about 40 miles to the west of Fair Havens ; and it looked both to the south-west and the north-west. *Acts xxvii. 9—12.*

The ship is driven about in great distress.—When, at length, the south wind blew softly, they thought that they had obtained their purpose, and loosing from Fair Havens, they sailed along the coast of Crete, towards Phenice ; but soon after, this gentle southern breeze changed to a typhonic wind, blowing violently from the north-east, and therefore called Euroclydon, or Eurakylon, but at present known as a Levanter. The vessel was now unable to bear up against the wind, and the crew let her drive as she would ; and, accordingly, she was hurried by the tempest in a south-west direction, under a certain small island, called Clauda, which is called Clados by Ptolemy, and at present bears the name of Gozzo. Having probably reached the southern side of this island, where they were somewhat sheltered from the fury of the storm, they were enabled, though with great difficulty, to secure the boat, which could not be taken on board, or lashed to the side of the ship, whilst scudding before a strong gale, without extreme danger, and perhaps the boat, having been towed more than 20 miles through a raging sea, was filled with water. When this was achieved, they used helps, consisting of ropes or chains, for the purpose of undergirding the ship ;* and then fearing lest they

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* Mode of undergirding a ship.—Ships whilst in harbour were occasionally undergirded with wooden planks, but chains or cables must have been used at sea. Falconer, in his Marine Dictionary, describes the modern mode of undergirding ships thus : “ To frap a ship, is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea.” This expedient is not often put into practice in modern times, though Sir George Back, on his return from his Arctic voyage in 1837, was forced, in consequence of the shattered and leaky condition of his ship, to undergird her ; and the Albion, a British frigate, in 1846 encountered a hurricane on her voyage from India, and was under the necessity of frapping her hull together to prevent her from sinking. But in ancient times it was not uncommon to resort to this process. The larger ships, on their more extended voyages, carried with them ropes for under-

should fall into the dangerous quicksands of the Syrtis Major, on the African coast, they struck sail, and so probably scudded under bare poles. They were, however, exceedingly tossed with the tempest, and the next day the crew lightened the ship, but apparently with little success, for on the third day, Paul and his companions threw overboard, with their own hands, the tackling or furniture of the vessel ; and at last, when neither sun nor stars had appeared for many days, and no slight storm was pressing upon them, all hope that they should be saved was taken away. *Acts xxvii. 13—20.*

618 Paul encourages those on board by promising safety. —After, however, long abstinence from food, Paul stood up in the midst of them, and thus addressed them : “ Sirs, ye should have hearkened unto me, and not have loosed from Crete, and so have gained this harm and loss. And now I exhort you to be of good cheer : for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, ‘ Fear not, Paul ; thou must be brought before Cæsar : and, lo, God hath given thee all them that sail with thee.’ Wherefore, sirs, be of good cheer : for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.” *Acts xxvii. 21—26.*

619 Midnight. Discovery of land. —At length, on the 14th night after the departure of the ship from Fair Havens, and whilst she was being driven up and down in the Adriatic Sea,* the sailors, about midnight, began to conclude, probably by the noise of the breakers, that girding : and the Attic arsenals kept a supply always on hand for public use. Boeckh, however, supposes that these ropes, instead of being passed under the bottom and fastened on deck, ran in a horizontal direction around the ship, from the stern to the prow, in several circles. See both Arnold and Bloomfield's notes on Thucyd. i. 29.

* The Adriatic Sea, in a restricted sense, only comprehended the sea between Italy and Greece, and therefore did not lie so far south as the island of Malta, on which, as we shall presently see, the ship was shortly after wrecked. In a wider sense, however, in which it was used by the later Greek and Roman writers, it comprehended the Ionian Sea, and, indeed, extended as far south as Africa. Conf. Forbiger.

they were drawing near to land. They accordingly sounded and found that it was 20 fathoms ; and when they had drifted a little farther they sounded again, and found it was 15 fathoms ; and then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern,* and wished for the day. Acts xxvii. 27—29.

Soldiers prevent the sailors from leaving the ship.— 620
The seamen now secretly prepared to leave the ship, having lowered the boat, which they had hoisted on board, (sect. 617,) under pretence of casting out anchors from the prow ; but Paul penetrated their design, and said to Julius the centurion and to the soldiers, “ Except they abide in the ship ye cannot be saved ;” and the troops then cut the ropes that fastened the boat to the ship, and let her go adrift. Acts xxvii. 30—32.

Paul, with cheering words, advises them all to eat. 621
—While the day was coming on, Paul besought them all to take meat, saying, “ This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat : for this is for your health : for there shall not an hair fall from the head of any of you.” And when he had thus spoken, he took bread and gave thanks to God in the presence of them all, and when he had broken it he began to eat. Then all the others were of good cheer, and also took some meat ; and those on board numbered in all 276 souls ; and when they had eaten enough, they lightened the ship, and cast the wheat, which composed their cargo, into the sea. Acts xxvii. 33—38.

Daybreak. The shipwreck: escape of those on board.— 622
When it was day they could not recognise the country, and therefore did not know the land ; but they

* **Ancient mode of anchoring vessels.**—Ancient ships carried more and smaller anchors than the modern, and could anchor either by the prow or stern, as circumstances might require. The present vessel had 4 anchors in the stern, and, as we shall see in the next verse, more in the prow, and the object of the crew in anchoring was to arrest the progress of the ship, and to turn her prow towards the land, which was the best position for running her ashore. No time was to be lost, as the next moment they might be amongst the breakers.

discovered a certain creek with a shore, on which they could run the ship, with the hope of saving their lives, and therefore determined, if possible, to thrust or drive the vessel upon it. Accordingly they took up the anchors, or more properly, they cut them away and abandoned them to the sea ; and then unfastened the rudder bands,* and hoisted the mainsail, and made for the shore. Falling, however, into a place where two seas met, or, as has been supposed, upon a concealed shoal, or sand bank, formed by the action of two opposite currents, they ran the ship aground ; and the prow sticking fast remained immovable, but the stern was broken by the violence of the waves. The soldiers then advised that the prisoners should be slain, lest they should escape ; but Julius, being willing to save Paul, kept them from their purpose, and commanded that those who could swim should cast themselves first into the sea and get to land, and then that the remainder should try and reach the shore on boards and broken pieces of the ship. And so it came to pass that they all escaped safe to land. *Acts xxvii. 39—44.* This was not the first peril of the kind from which Paul had been delivered. In *2 Cor. xi. 25*, which Epistle he wrote several years before the present disaster, he says, “thrice have I suffered shipwreck ;” and that he must have had considerable experience in the dangers of the deep is abundantly testified in the foregoing account.

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*Melita, or
Malta.
A. D. 58, 59,
Winter.* **Hospitable reception of Paul and his
companions.—**When all those on board had
thus escaped to land, they knew that the

* **Ancient rudders.**—Most of the ancient vessels were furnished with two rudders. No sea-going vessel had less than two, although small boats and river-craft were sometimes steered by one. These rudders were more like oars or paddles than our modern helm. They were attached to the sterns, one on each quarter, distinguished as the right and left rudder. In the larger ships the extremities of the rudders were joined by a pole, which was moved by one man and kept the rudders always parallel. When a vessel was anchored by the stern, as was the case here, it would be necessary to lift the rudders out of the water and to secure them by bands. These bands it would be necessary to unfasten when the ship was again got under way.

island was called Melita.* The barbarous people † showed them no little kindness, for they kindled a fire and received them all, because of the rain and cold. Acts xxviii. 1, 2.

Paul's escape from a viper.—Now Paul having collected a bundle of dry sticks, and laid them on the fire, a viper, which had probably been concealed in the faggot,

* **Melita or Malta.**—That Melita was the modern Malta cannot well be doubted. An island with the same name, now Meleda, lies up the Adriatic, on the coast of Dalmatia, which some have maintained to be the one where Paul was wrecked. Bryant defended that opinion. It is advocated still in Valpy's Notes on the New Testament. The argument for that opinion, founded on the name Adriatic, has been already refuted in the note to sect. 619. It has also been alleged for it, that no poisonous serpents are found at present on Malta. The more populous and cultivated state of the island accounts for their disappearance. Naturalists inform us, that the extinction of such reptiles follows in the natural train of events as the aboriginal forests of a country are cleared up, or as the soil is otherwise brought under cultivation. It would be difficult to find a surface of equal extent, in so artificial a state as that of Malta at the present day. The positive reasons for the common belief, as to the place of the shipwreck, are, 1. That the traditional evidence sustains it. 2. That Malta lies in the track of a vessel driven by a north-east wind. 3. That the reputed locality of the wreck agrees with Luke's account. 4. That the Alexandrian ship, in which they re-embarked, would probably winter there, but not at Meleda. 5. That the subsequent course of the voyage to Puteoli, is that which a vessel would pursue in going from Malta, but not from the other place. Malta is 60 miles from Cape Passero, the southern point of Sicily, and 200 miles from the African coast. It is farther from the main-land than any other island in the Mediterranean. It is 17 miles in length, 9 miles in its greatest breadth, and 60 miles in circumference. The ancient capital bore the same name as the island, and occupied the site of the modern Valetta. *Hackett.* Comp. also Arnold's note on Thucyd. i. 24.

† **Barbari, barbarians, or "other-tongued."**—This appellation of "barbarous" has no allusion whatever to the habits or mode of living of the inhabitants of the island, but simply to their language, which was neither that of the Greeks nor Romans, the term being applied by the Greeks to all nations, whether civilized or savage, who spoke a foreign language. The ancient Maltese belonged to the Phœnician race, and spoke a Semitic dialect, most probably the Punic, i. e. the Phœnician, as spoken by the people of Carthage. The modern Maltese speak a corrupt Arabic dialect, which they trace back to the old Punic language, but which was in reality derived from the Moors, by whom the island was overrun, at the time of the Saracen irruption.

came out of the heat, and fastened on his hand. When the barbarians saw this, they said amongst themselves, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." But Paul shook it into the fire, and felt no harm. The by-standers then expected that he would have been inflamed, or that he would suddenly fall down dead : but after they had looked at him for a long time, and saw that no harm had come to him, they changed their minds, and said, that he was a god. Acts xxviii. 3—6.

625 **Heals the father of Publius and others.**—In the same quarter of Melita lay the possessions of Publius, the chief man * of the island ; and he received Paul and his companions, and lodged them courteously for three days. And the father of Publius was sick of a fever and of a bloody flux ;† and Paul went in to him and prayed, and laid his hands on him and healed him. Upon this many others in the island who had diseases went and were healed ; and these honoured Paul and his companions with many honours, and when they departed loaded them with such things as were necessary. Acts xxviii. 7—10.

626 **Mediterranean Sea.** **Northerly voyage from Malta to Puteoli.**
—After three months Paul and the others left Melita in another Alexandrian vessel which had wintered in the island, and whose sign was Castor and Pollux, that is, images

* **Rank of Publius.**—Publius was no doubt called the chief man or Protos of the island, because he was the Roman governor. Malta was first conquered by the Romans during the Punic wars, and in the time of Cicero was annexed to the Prætorship of Sicily (4 Verr. c. 18). The Prætor of Sicily would, therefore, naturally have a deputy at Malta. Publius, as a single individual, would not have been called the chief man in the island, especially as his father was still alive, except by way of official eminence. Two inscriptions, one in Greek, and the other in Latin, have been discovered in Malta, in which we met with the same title employed by Luke in this passage.

† **Luke as a physician.**—This is one of those expressions in Luke's writings that have been supposed to indicate his professional training as a physician. (Comp. Luke xxii. 44; Acts xii. 23; xiii. 11.) The disorder with which the father of Publius was affected was dysentery, combined with fever. It was formerly asserted that a dry climate, like that of Malta, would not produce such a disorder; but we have now the testimony of physicians resident in that island, that it is by no means uncommon there at the present day.

of Castor and Pollux* were painted or carved on the prow, from which images the vessel was named. Having first proceeded to Syracuse, the capital of Sicily, and about 80 miles north of Malta, they landed there and stopped three days. From thence they fetched a compass, or rather they resorted to tacking, because the wind was unfavourable until they reached Rhegium, the modern Reggio, a sea-port in the extreme south of Italy. After one day the south wind blew, and the next day they reached Puteoli, which was 180 miles from Rhegium, and 8 miles north-west from Neapolis, the modern Naples. It was the principal port south of Rome, and nearly all the Alexandrian, and a great part of the Spanish trade was brought there. Here they found brethren and were desired to tarry with them seven days, after which they went toward Rome. *Acts xxviii. 11—14.*

Land journey from Puteoli to Rome.—

627

Meantime the brethren at Rome heard of the approach of Paul and his companions, and appear to have gone forth to meet the apostle, but separately and at different times. Hence the advanced party reached Appii Forum, about 40 miles from Rome, before Paul appeared; the latter party met him at Tres Tabernæ, or the Three Taverns, which was 30 miles from Rome.† When Paul saw the brethren, he thanked God and took courage. *Acts xxviii. 15.*

* **Castor and Pollux, or the Dioscuri.**—Castor and Pollux were principally worshipped, as mighty helpers of men, and were more especially regarded as the protectors of travellers by sea, for Neptune had rewarded their brotherly love by giving them power over the winds and waves that they might succour the shipwrecked.

† **The Appii Forum and Tres Tabernæ.**—The town of Appii Forum was named from Appius Claudius Cæcns, who built the Appian Way. It lay on the border of the Pontine marshes, and was the place where the canal boat stopped, which travellers to Rome took at Anxur or Tarracina, about 20 miles distant. Probably the centurion and his party availed themselves of this mode of conveyance. Tres Tabernæ, or Three Taverns, was the name of a town, which was probably so called from being at first only a place for rest and refreshment. Its ruins still exist. Both Appii Forum and Tres Tabernæ lay on the Appian Way, the great road from Rome to Brundusium. As Paul travelled this way he must have entered Rome through the Capenian gate.

628

Rome.
Paul's 1st
Imprisonment.
A. D. 59—61. [The Roman empire.—Augustus Cæsar died A. D. 14 : it is almost pollution to name his immediate successors. Their unparalleled vices, and the splendid theatre on which they were acted, have alone saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years, excepting only the short and doubtful respite of Vespasian's reign, Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period.*

629

Nero, A. D. 54—68.—In A. D. 54, Claudius Cæsar, the imbecile tool of his wives and freedmen, was poisoned by the empress Agrippina, who had previously secured the succession to her son Nero, by obtaining the appointment of Burrus to the sole prefecture of the Prætorian guard. Nero was thus invested with the purple at the early age of seventeen. He had been brought up in a voluptuous and intriguing court amidst the blackest crimes ; and was now better fitted for an actor or a musician than an emperor of Rome. He ascended the throne like a youth eager for enjoyment, but his love of debauchery and revelry was equalled by his cruelty. The unsettled state of the succession first called his savage disposition into action, whilst his jealousy as a performer and composer excited his thirst for the blood of his rivals. His connexion with Agrippina, Burrus, and Seneca, kept him for a while within the bounds of decency ; but after he had ordered the murder of his own mother Agrippina, commanded the execution of his tutor Seneca, and compassed the death of Burrus, by whom he had obtained the purple, he placed all restraint at defiance, and indulged in amusements too coarse and trivial for detail, and in vices too appalling for description. The dreadful conflagration of Rome in A. D. 64, which lasted for six days, was declared to be the work of his own hand, but was

* For dates of the reigns of these emperors, see p. 15 and 17

attributed by him to the Christians, and followed by a fearful persecution of the brethren. The revolt of the Spanish legions under Galba, at length drove him from the city, and he died after a wretched effort to stab himself in the throat, in which he was assisted by his own secretary.

State of the people.—During this period, however, 630 the highest civilization prevailed throughout the empire, in conjunction with the greatest depravity of morals. Arts and sciences were encouraged in the court of the emperor and palaces of the nobles. Trade and commerce flourished, and prosperity and refinement were everywhere visible. But meanwhile morality, nobility of soul, and strength of character, were held in no estimation. The people, no longer invigorated by war or the labours of the field, sunk into luxury and effeminacy. They sought their gratification in the barbarous sports of the amphitheatre, the combats of gladiators, and the contests of wild beasts; and they gave themselves up to a relaxing enjoyment of the luxurious baths, with which the emperors had amply provided the city, for the purpose of withdrawing the citizens from the consideration of graver matters. It was in vain that Persius angrily shook the scourge of his stern verse over the degenerate race, and endeavoured to bring back the ancient vigour, simplicity, and morality; it was in vain that, a few years later, the witty Juvenal unveiled in his indignant satire the frightful depths of crime and wickedness, and lashed without mercy his fallen contemporaries; it was in vain that, in the next century, the waggish Greek, Lucian, jested at all the existing conditions of life and religion, seeking to destroy the old order of things, and make room for something new and better. Human counsel came too late; nothing but a higher power could save the perishing world; the help had already appeared, but the blinded Romans would not recognise it because it came in the garment of humility and without the pomp of power.*]

Paul delivered up to Burrus, the Prefect of the Praetorian guard.—When Paul and his party reached Rome, Julius the centurion delivered the prisoners to

* Gibbon, *passim*. Weber's Univ. Hist. trans. by Behr.

Burrus,* the captain, i. e. prefect, of the Prætorian guard ; but Paul was suffered to dwell by himself with the soldier who guarded him.† Acts xxviii. 16.

- 632 1st interview with the Jews.—After three days, Paul called together the chief of the Jews, i. e. the rulers of the synagogue at Rome, and said to them, “ Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar ; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you : because that for the hope of Israel [in the promised Messiah] I am bound with this chain.”

The Jews then replied, “ We neither received letters out of Judæa concerning thee, neither any of the bre-

* **Burrus, the Prefect of the Prætorian guard.**—The command of the Prætorian guard, or body-guard of the emperor, was originally divided between two prefects ; but in the reign of Claudius, A. D. 52, Burrus Afranius, a distinguished Roman general, was made sole prefect of the guard upon the recommendation of the empress Agrippina, who hoped to obtain more influence over the Prætorian cohorts by one man being their prefect instead of two, especially as Burrus was made to feel that he owed his elevation to her. Burrus retained this command until A. D. 62, after which it was again committed to two prefects, and this continued to be the arrangement until a late period of the empire. Paul, thereupon, appears to have been delivered to Burrus, as sole prefect of the Prætorian guard, into whose custody all prisoners sent from the provinces to Rome were committed.

† **Paul in the custody of a single soldier.**—Paul was thus allowed to live by himself under the guardianship of a single soldier, to whom he was fastened by a single chain, (Eph. vi. 19, 20,) a favour which the Roman laws often granted to those who were not suspected of any serious offence. Different soldiers relieved one another in the performance of this office. Hence, as Paul states in Philip. i. 13, he became, in the course of time, personally known to a great number of the Prætorian soldiers, and through them to their comrades. The notoriety which he thus acquired, served to make his character as a prisoner for the sake of the gospel more widely known, and thus to aid him in his efforts to extend the knowledge of Christ. Phil. i. 12.

thren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest : for as concerning this sect [of Christians], we know that everywhere it is spoken against." Acts xxviii. 17—22.

2nd interview with the Jews : he preaches to them 633 of Christ.—At length, they appointed a day, upon which many of the Jews came to Paul at his lodging, and he then expounded to them, and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening. And some believed the things that were spoken, but some not ; and when they disagreed among themselves they departed. Acts xxviii. 23—25.

Paul warns them that the gospel is sent to the Gentiles.—Previous to their departure, Paul spoke to them as follows: " Well spake the Holy Ghost by Esaias the prophet (Isa. vi. 9) unto our fathers, saying, ' Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.' Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." And when he had said these words, the Jews departed, and had great reasoning among themselves. Acts xxviii. 25—29.

Paul's residence at Rome : conclusion of the "Acts." 635
—And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* Acts xxviii. 30, 31.

* Condition of Paul during his imprisonment, illustrated by Josephus's account of the imprisonment of Agrippa I.—Agrippa I. was imprisoned in early life at Rome. The account of his captivity confirms so entirely Luke's account of the manner in which Paul was treated as a Roman prisoner, (so unlike our modern usages,) that it may not be amiss to mention some of the circumstances. We obtain the information from Josephus (Ant. xviii. 6, 5, seq.). Agrippa, on being arrested, was committed to Macro, the Praetorian prefect, and confined in the Praetorian camp. He was there kept under a guard of soldiers, to one of whom he was chained. A particular centurion had the oversight of the prisoner and the soldiers who

IX. *Conclusion of Paul's life, A. D. 61—66.*

636 Materials for the completion of the life of St. Paul. —The materials for the completion of the life of St. Paul must henceforth be derived from those Epistles to communities and individuals which he composed subsequent to the close of the history of the Acts. From an investigation and collation of these materials, we may divide the remainder of the apostle's life into three periods, viz. 1. His present imprisonment at Rome, during which he wrote his Epistles to the Ephesians, to the Colossians, to Philemon, and to the Philippians. 2. The interval between his first and second imprisonments at Rome, during which he travelled again to Asia Minor, Macedonia, Crete, Achaia, etc., and wrote his First Epistle to Timothy, and his Epistle to Titus. 3. His second imprisonment at Rome, during which he wrote his Second Epistle to Timothy, and, as some say, the Epistle to the Hebrews,* and which was only terminated by his martyrdom.

637 Condition of Paul during his first imprisonment. —For two years Paul remained a prisoner at Rome, not so much for having preached the gospel of Christ, as for having declared that he had been sent by God to preach it to the Gentiles, and for persisting in executing the Divine commands. Paul was

Rome. guarded him. But the condition of those confined in this manner depended very much on the character of those who had the immediate charge of them. The soldiers who watched Agrippa, treated him at first with great severity. Hence, Antonia, a sister-in-law of Tiberius, and a friend of Agrippa, interceded with Macro, and induced him to appoint a guard known to be of a milder disposition. The situation of Agrippa was now improved. His friends, who had been excluded from him, were permitted to visit him, and to supply his necessary wants. But during this time, about six months, he was still confined in the Prætorian camp. On the death of Tiberius, the mode of his captivity was changed again. Caligula ordered him to be removed from the Prætorium to the house which he had occupied before he was bound. Here he was still guarded as a prisoner, but was subject to so much less restraint, that his condition was one of comparative liberty. His captivity, in this last form of it, was doubtless like that of Paul, during the two years that he "dwelt in his own hired house" at Rome.

* See note to sect. 657.

thus a prisoner of Jesus Christ for the Gentiles, and their ambassador in bonds, and by his bonds other Christian teachers were encouraged to be zealous in proclaiming the gospel. The danger of being put to death, which at first threatened him, passed away. He taught and converted many, and amongst others a slave, named Onesimus, who had fled to Rome from his master, Philemon, one of the brethren at Colossæ, in Phrygia, Asia Minor ; and he also kept up a correspondence with the churches which he had established. His circumstances appear to have gradually improved, he received aid from the brethren at Philippi, and at length indulged in a hope of being liberated, a boon he subsequently obtained, if we may credit the testimony of ecclesiastical history, which finds confirmation in the relations implied in the Second Epistle to Timothy.*

His companions.—At Rome Paul appears to have 638 had the following associates, viz. Aristarchus, his fellow prisoner, probably by voluntary affection ; John Mark, the nephew of Barnabas, who now appears to have become deeply attached to him ; and Jesus, who was called Justus. These three were Jews, and his only fellow workers unto the kingdom of God, who had been a comfort to him. To these may be added Epaphras, who had been recently employed as a messenger between Rome and Colossæ ; Luke, the beloved physician, who had been his personal attendant since he left Cæsarea ; and Demas, who, at a later period, forsook him. Col. iv. 10—14.

Writes the Epistle to the Ephesians.—During this 639 period Paul wrote his Epistle to the Ephesians. He had first preached the gospel at Ephesus, the capital of Lydian Asia, when on his second apostolic tour he had

* Facts from the Epistles referring to the period of Paul's first imprisonment at Rome.—For this cause I Paul, the prisoner of Jesus Christ for you Gentiles For which I am an ambassador in bonds. Eph. iii. 1 ; vi. 20. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Phil. i. 14. But I trust in the Lord, that I also myself shall come shortly. Phil. ii. 24. But withhold prepare me also a lodging : for I trust that through your prayers I shall be given unto you. Philem. 22.

visited the city with Aquila and Priscilla, on his return from Corinth, (sect. 546,) and had established the church there on his third great journey, but had been driven away by the uproar excited by the silversmith, Demetrius (sect. 555). He had subsequently had an interview with the Ephesian elders at Miletus, but was unable to revisit the city, from his anxiety to reach Jerusalem before the Pentecost (sect. 569).

It is probable that the present Epistle was intended, not for the Ephesian church alone, but as a circular letter to all the churches in its vicinity ; for the writer makes no immediate reference, nor sends greetings to individual members of the Ephesian community, amongst whom he had so long resided, nor does he speak so definitely of the false teachers whom he had formerly feared (sect. 572). Yet we learn much from the Epistle concerning the Ephesian church, to whom the letter was addressed as the chief of the Christian communities in Lydian Asia.

The Epistle was sent to the Ephesians by Tychicus, who took with him the similar letter to the Colossians, and that to Philemon, as well as the converted slave Onesimus. Tychicus was also to communicate information as to the apostle's condition in Rome by word of mouth. Eph. vi. 21, 22 ; Col. iv. 7—9 ; Philem. 10, 11.

640 **Its scope.**—In this Epistle the apostle commemorates the Divine grace, which has invited the heathen to the gospel (i.—iii.), recommends Christian unity and virtue, and the abandonment of evil habits (iv.—vi.), touches on the relations of life (v.), and, finally, describes the Christian armoury (vi.).

641 **Writes the Epistle to the Colossians.**—The city of Colossæ, in the province of Phrygia, Asia Minor, stood on the river Lycus, which at that place disappears in a chasm, and, rising from the earth further on, pours itself into the Meander.* Before the advent of our Lord, it was a large, opulent, and flourishing city, but in the time of the apostles it had declined, and was accounted only

* Comp. Herod. vii. 30 ; Xenoph. *Anab.* i. ; Strabo xii. 864, b.

an inconsiderable place, which was far surpassed by its neighbouring cities of Laodicea and Hieropolis. In the reign of Nero, and subsequent to the time when Paul wrote his letter, Colossæ, with the towns just mentioned, was destroyed by an earthquake.

Paul himself does not appear personally to have visited Colossæ; for though he passed through Phrygia twice, (sect. 518, and 548,) yet as both Colossæ and Laodicea lay in the south-west of the province, he never had the opportunity of seeing the brethren face to face. Col. ii. 1. The first intelligence of the gospel may have been carried there by some Jews who were present at Jerusalem on the morning of the celebrated Pentecost, for several of those who then heard the apostles were from Phrygia. But the proper herald of the gospel in Colossæ, was a certain Epaphras, who probably had heard the apostle preach in Ephesus. Col. i. 7. This Epaphras afterwards saw the apostle during his present imprisonment at Rome, and brought to him information regarding the Colossian church.

Its scope.—After giving thanks and supplicating for 642 the Colossians, the apostle exhibits the elevated dignity of the Saviour (i.); utters warnings against false teachers who affect a deep wisdom and familiarity with the world of spirits (ii.); and adds exhortations, designed, first, for Christians generally; and, secondly, for individuals in their several relations in life (iii. iv.).

Writes the Epistle to Philemon: its scope.—By Ty- 643 chicus, the bearer of the Epistles to the Ephesians and Colossians, Paul sent a letter to Philemon, a member of the church at Colossæ, who had been converted by the apostle. Tychicus was accompanied by Onesimus a slave, who had run away from his master Philemon in Colossæ, and the letter contained an entreaty on behalf of Onesimus, who had been converted by Paul in Rome, and was now sent back to his owner.

Writes the Epistle to the Philippians.—The church 644 at Philippi, in Macedonia, had been founded by Paul in his second apostolic journey (sect. 519); and he had made two subsequent visits to the city (sect. 558, 565). The brethren there afterwards showed by their deeds

the deepest regard for him; twice they had sent him a supply of money to Thessalonica, (sect. 525,) and had also forwarded similar aid whilst he stayed at Corinth, (sect. 545,) and again during his present imprisonment at Rome (sect. 637). The last supply was brought by Epaphroditus, who gave the apostle more exact information respecting the church, and was the means of his writing the present Epistle. Epaphroditus was seized at Rome with a dangerous disorder, which filled the apostle with painful anxiety, and reached the ears of the Philippians. The latter, accordingly, again sent a message to Rome; and at last Epaphroditus was restored to health, and despatched by Paul with the Epistle to Philippi. (Comp. Phil. ii. 25—30; iv. 18.)

645 Its scope.—In this letter to the Philippians, Paul communicates information respecting his condition at Rome (i.), recommends to them union and lowliness of mind (ii.), in order that they make further progress in Christian excellence and heavenly demeanour (iii.), and may abound in joy, zeal, and every grace. He also returns thanks for the aid they have sent him, and the entire letter breathes the spirit of deepest love.

646 Position of Paul on leaving Rome.—
Interval between the first and second imprisonments. The great apostle of Jesus Christ to the Gentiles, after two years' confinement at Cæsarea, after a long and dangerous voyage, and after two years' imprisonment at Rome, was at length freed from the chains and perils of Jewish persecution. He is now to be considered as under the promise, or declared wish and intention, to visit Colosæ in Phrygia, Asia Minor, and Philippi in Macedonia, or Northern Greece. Timothy, who was now with him, was of course prepared to go wherever duty might call with his beloved and venerated friend; Philem. 22; Phil. i. 1, 25, 26; whilst it will appear from the next section, that Titus, who had been sent by the apostle from Philippi to Corinth, (sect. 554, 2 Cor. viii. 17,) had probably visited Paul at Rome during the latter part of his imprisonment; and thus Paul commenced his fourth and last apostolic journey, attended by these two faithful servants in the Lord.

4th apostolic journey: Paul leaves Titus bishop of Crete.—The exact order of Paul's present apostolic journey must be based on conjecture. It would however appear that the holy triumvirate first sailed from Rome to the island of Crete in the Mediterranean, to which place, probably, the gospel had been previously carried by some native Jews who were present at Jerusalem on the memorable day of Pentecost. Here Paul may have founded some churches and established others, and on his departure he left Titus to be bishop over these Christian communities in Crete.*

647

Leaves Timothy bishop of Ephesus.—Paul then proceeded to Asia Minor, and probably fulfilled the promise he had made in his Epistle to Philemon, ver. 22, of visiting the city of Colossæ in Phrygia. About the same time he must have gone to Ephesus for the third time, where he set Timothy over the church, to guard it from false doctrine.†

648

Proceeds through Troas to Macedonia.—After this Paul left Ephesus to go to Macedonia. On his way he passed through Troas and lodged at the house of Carpus, and intending shortly to return that way to Asia, he left behind him "the cloke and the parchments." 2 Tim. iv. 13. Paul appears to have been accompanied by Tychicus, who had carried the Epistles to the Ephesians, Colossians, and Philemon, and whom Paul had probably found at Colossæ, and afterwards employed in several missions.

649

Writes his 1st Epistle to Timothy: its scope.—Whilst Paul was at Philippi in Macedonia, he seems to have written his First Epistle to Timothy at Ephesus. The latter was still a young man, and the churches under

* **Titus in Crete.**—"To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee For a bishop must be blameless, as the steward of God." Titus i. 4—7.

+ **Timothy at Ephesus.**—"Unto Timothy, my own son in the faith As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." 1 Tim. i. 2, 3.

his care were threatened with danger from Judaizing teachers, whose false doctrines and wickedness ate as a canker into the vitals of the church. 1 Tim. i. 6, 7; iv. 1—4, etc. Accordingly in the present letter Paul reminded Timothy of the charge committed to him, and his obligation in consequence to preach the pure gospel, and to withstand errors, in his office of a Christian teacher (i.), to make due arrangements for public worship (ii.), to choose worthy persons for officers in the church (iii.), and to execute his own functions wisely and efficiently (iv.—vi.).

651 Writes his Epistle to Titus.—Shortly

Nicopolis. after writing the Epistle to Timothy, Paul appears to have revisited the Christian communities in Western Macedonia, on the borders of Illyricum, for we find that he spent the winter at Nicopolis, a border town between Macedonia and Thrace. Here he appears to have written his Epistle to Titus, bishop of Crete, in which he requested the early presence and co-operation of the latter at Nicopolis, but desired him not to quit his present station at Crete, until Artemas or Tychicus could be despatched to fill the office he would vacate. Tit. iii. 12. In this Epistle, Paul gave Titus directions respecting the choice of suitable rulers of the church in Crete, and instructions regarding false doctrines (i.), and exhorts him thereon to observe an upright demeanour in the church (ii. iii.).

652 Resumes his travels with Titus.—After

Southern
Greece,
or Achaia.
Corinth. wintering at Nicopolis, and being now joined by Titus, Paul appears to have resumed his travels, and to have proceeded southerly to

Corinth, the capital of Southern Greece, which now formed the Roman province of Achaia. At Corinth, one of their companions chose to abide, and this is the only fact recorded of Paul's stay here. 2 Tim. iv. 20.

653 At Ephesus the fourth time.—After, prob-

ably, Asia Minor.
Ephesus. a short stay at Corinth, Paul proceeded to Ephesus for the fourth time, where he took leave of Timothy, the bishop of the Ephesian churches, with many tears, (2 Tim. i. 4,) and received much annoyance from Alexander the coppersmith. 2 Tim. iv.

14, 15. It was either in going or returning from Ephesus, that he left his companion Trophimus sick at Miletus. 2 Tim. iv. 20.

Paul's 2nd imprisonment: materials for this period to be found in 2 Timothy.— 654 Rome.

How or where Paul fell a second time into the hands of the Romans is unknown, but we ascertain from several incidental passages in the Second Epistle to Timothy, which he wrote at this period, that he was again a prisoner in their capital.

Writes the Second Epistle to Timothy: its scope.— 655
The design of this Second Epistle to Timothy, at Ephesus, is partly to inform Timothy of Paul's trying circumstances at Rome, and partly to utter a last warning voice against the errors and delusions which were disturbing and corrupting the churches. It consists of an inscription (i. 1—5); of a series of exhortations to Timothy, to be faithful in his zeal for sound doctrine, patient under affliction and persecution, careful to maintain a deportment becoming his office, and diligent in his endeavours to counteract the unhallowed efforts of the false teachers (i. 6; iv. 8); and a conclusion, in which Paul requests Timothy to visit him, and sends the salutation of certain Christians at Rome to Timothy, and those of the apostle himself to some believers in Asia Minor.

Condition and companions of Paul during his second imprisonment.— The apostle's condition during his second imprisonment at Rome, was sufficient to prove to him that his end was not distant. Being regarded and treated as an evil-doer, he seemed abandoned by all men. There were still with him certain Christian brethren, who, however, in part, were sent by him on missions, and in part deserted him, and gone away through love of the world; viz. Titus, bishop of Crete, who, having joined him at Nicopolis, (sect. 652,) had probably subsequently accompanied him to Rome, and was then sent to preach the gospel in Dalmatia; Tychicus, the messenger to Colossæ and Ephesus during his previous imprisonment, and who was now sent to Ephesus; Demas, who, having loved this present world, forsook Paul and went to Thessalonica; Crescens, who was sent into

Galatia, Asia Minor ; and lastly, Luke, who only remained with him. In his first hearing he was enabled to make a powerful defence ; but he saw that his martyrdom was at hand, and he therefore begged Timothy to come to him before the winter, and to bring John Mark with him. Timothy, accordingly, appears to have done so, but having reached Rome, was thrown into a prison.*

657 Writes the Epistle to the Hebrews.—About this period, we may presume that Paul wrote the Epistle to the Hebrew Christians. The letter was certainly written before the destruction of Jerusalem, for the high priest was still able to perform his functions (viii. 4), and offerings were yet made in the Temple (ix. 6, 7). But it could not have been written long before this event, for the Hebrews, to whom it was addressed, had become Christians for a considerable time (v. 12 ; x. 32, 34). Doubts have, however, existed from the earliest times respecting the true authorship of the Epistle, but modern critics have decided upon its genuine Pauline origin.†

* Texts referring to the period of Paul's second imprisonment.—“Wherein I suffer trouble, as an evil-doer, even unto bonds,” 2 Tim. ii. 9. “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me : for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica : Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee : for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus.” 2 Tim. iv. 6—12. “At my first answer no man stood with me, but all men forsook me : I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom : to whom be glory for ever and ever. Amen.” 2 Tim. iv. 16—18. “Know ye that our brother Timothy is set at liberty ; with whom, if he come shortly, I will see you.” Heb. xiii. 23.

† Doubts respecting the authorship of the Epistle to the Hebrews.—This letter has been ascribed to Luke, to Clemens, and to Barnabas ; but more recently, on account of some alleged similarity in its style to the works of Philo the Alexandrian Jew, it has been

Its scope.—The design of this Epistle was to dissuade 658 those to whom it was written from relapsing into Judaism, and to exhort them to hold fast the truths of Christianity, which they had received. For this purpose, the apostle shows the superiority of Christianity over Judaism, by the superiority of Christ himself over angels (i. ii.), over Moses (iii.), and over all human high priests, since he is the only true and eternal High Priest, of whose office there are in the Old Testament types and intimations (iv.—x.). The Epistle is concluded, as is usual with Paul, by a series of practical exhortations and pious wishes ; exhorting those he is addressing to faithfulness in belief, stedfastness in suffering, and holy demeanour in love (xi.—xiii.).

Paul's martyrdom in the reign of Nero, as related 659 by Clemens and Eusebius.—Here closes the apostolic accounts of the life of Paul ; the remainder must be told in the authentic language of Clemens Romanus and Eusebius. CLEMENS ROMANUS says, “Through envy, Paul obtained the reward of patience. Seven times was he in bonds, he was scourged, was stoned. He preached both in the East and in the West, leaving behind him the glorious report of his faith. And thus, having taught the whole world righteousness, and reached the farthest extremity of the West,* he suffered martyrdom, by the command of the governors, [i. e. Nero and his minister, Helius,] and departed out of this world, and went to the holy place, having become a most exemplary pattern of patience.”† EUSEBIUS writes as follows : “But Nero now having the government firmly established under

supposed to have been the work of some Christian of Alexandria, and probably of Apollos. The results, however, of the most searching criticism have been, 1. That there is no substantial evidence, external or internal, in favour of any claimant to the authorship of this Epistle, except Paul. 2. That there is nothing incompatible with the supposition that Paul was the author of it. 3. That the preponderance of the internal, and all the direct external, evidence, go to show that it was written by Paul. An analysis of the principal arguments upon the subject will be given in a future work on the Epistles.

* Comp. note to sect. 152.

† See *Epist. ad Corinth.* s. 5, Chevalier's Translation.

him, and henceforth plunging into nefarious projects, began to take up arms against that very religion which acknowledges the one supreme God He was the first of the emperors that displayed himself an enemy of piety towards the Deity Thus Nero was led on in his fury to slaughter the apostles. Paul is therefore said to have been beheaded at Rome, and Peter to have been crucified under him. And this account is confirmed by the fact, that the names of Peter and Paul still remain in the cemeteries of that city, even to this day. 'I can show,' says Caius, 'the trophies of the apostles. For if you will go to the Vatican, or to the Ostian road, you will find the trophies of those who have laid the foundations of this church.'* [Peter was buried in the Vatican; Paul in the Via Ostia.]

660 Three other incidents in Paul's life.—Three other particulars respecting Paul are incidentally alluded to in the Epistles, viz. (1.) His rapture into the third heaven. (2.) His thorn in the flesh. (3.) His fighting with wild beasts at Ephesus. And as these cannot be exactly included in the continuous history, they have been added here.

661 1. His rapture into the third heaven.—"I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. xii. 1—4. Some have endeavoured to identify this vision with that which encountered Paul on the road to Damascus, sect. 463; but the design, character, and consequences of the one are entirely different from that in the other. It is not however improbable that the trance here referred to is the same to which the apostle himself referred, in his speech to the multitude from the stairs of the castle of Antonia, as having occurred in the Temple, when Jesus had ordered him to go to the Gentiles. Comp. sect. 586.

* Eusebii *Eccles. Hist.*, Cruse's Translation.

2. His thorn in the flesh.—“There was given to me 662 a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.” 2 Cor. xii. 7. What this thorn in the flesh was with which the apostle was visited after his vision has proved indeed a *questio vexata* to interpreters. We must content ourselves with regarding it as something entirely personal, affecting him not as an apostle, but as Paul; though in the absence of any information as to its characteristics, it would be foolish to attempt to decide more precisely *what* it was.

3. His fighting with beasts at Ephesus.—“If after 663 the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?” 1 Cor. xv. 32. The question is, whether this should be understood *literally*, of an actual exposure in the theatre to the assault of savage beasts, or *figuratively*, of dangers to which he was exposed from the attacks of savage men. Tradition is in favour of the literal interpretation, and this appears to be the true one; for though the event is unnoticed by Luke in the Acts, yet so also are many other deadly perils encountered by Paul at Ephesus (Rom. xvi. 4); and though Paul as a Roman citizen could not legally be subjected to such a punishment, yet on other occasions his rights of citizenship were insufficient to protect him from scourging and other indignities. It is not improbable that the furious mob might have raised the cry, “*Ad leones*,” against the apostle, and that some unexpected interposition had saved him from the fearful doom. The passage cannot at all refer to the treatment he received at the hands of Demetrius the silversmith, as it was written prior to the occurrence of the latter event.

X. Continuation of the history until the destruction of Jerusalem, A. D. 70, including notices of Peter, John, James, and Jude, with an account of their Epistles, and the Book of Revelation, A. D. 66—70.

Sufferings of the Jews: tyranny and rapacity of the Procurators.—For years a ^{A. D. 66—70.} tremendous tempest had been slowly gathering towards

Jerusalem. At first the skirts of the coming storm discharged ruin and destruction upon the more remote settlements. The Jews in Egypt on one side, and in Babylon on the other, were victims in turns. At Alexandria in Egypt a violent persecution broke out against the Jews in the reign of the emperor Caligula. Their places for prayer were cut down and profaned. Their shops and warehouses were broken open and plundered, and the contents publicly divided amongst the rabble. Whole families were burnt alive in their houses, and others were slain in the streets, trampled and murdered by infuriated mobs, or scourged to death before public tribunals. A deputation under the celebrated Philo proceeded to Rome to lay their complaint before the emperor Caligula—the wildest madman and debauchee that ever attained imperial power. "Why do you not eat pork?" was his remark to the deputation. The dissolute court burst into laughter, and the envoys returned with their wrongs unredressed. Shortly afterwards the Jews in Babylon—the descendants of those who had refused to return from captivity five centuries before—met with similar treatment. It is unnecessary to notice the more immediate origin of the persecution. It ended with the slaughter of 50,000 men. The emperor Caligula died, A. D. 41; Claudius succeeded him, and was followed in his turn by Nero in A. D. 54. Nero reigned until A. D. 68, two years before the destruction of Jerusalem. Throughout all this period the Jews in Palestine began to display increased hatred to the Roman soldiery. The sullen murmurs which announced the approaching eruption became more and more distinct. The Roman Procurators were, with the exception of Festus, avaricious and cruel in the extreme. Albinus succeeded Festus in A. D. 63. The country was desolated by robbers, and Albinus shared their plunder. After filling his prisons with the banditti, he released them on the payment of large ransoms, and thus set a premium on robbery and assassination. The whole province was soon filled with desperate ruffians. Meanwhile the taxes were increased. One more woe only was wanting to fill the measure of calamity, and even make the people regret Albinus. This was the nomina-

tion of Gessius Florus to the Procuratorship. Florus was the last of the Roman governors and the worst. A crafty and bloodthirsty robber without compunction and without shame, his history is written in letters of blood.

Fearful warnings.—And there were signs in heaven ; 665 wild and awful prodigies. A comet shaped like a sword hung over Jerusalem for a whole year.* Chariots and armed squadrons were seen in the sky, and seemed to encircle the whole city in their rapid and terrific career. A wild prophet continued to walk through the streets, crying, “Woe, woe to Jerusalem ! woe to the city and the Temple !” At length, during the subsequent siege, he suddenly cried out, “Woe to myself !” and was struck dead by a stone from a balista.

State of parties : last rebellion during the Procura- 666 torship of Florus.—Two parties existed amongst the Jews. (1.) The moderate party, who desired peace by concession to Rome. (2.) The war party, or Zealots, who, animated by a wild but fervent zeal for religion, had refused to pay the taxes to Rome, and were violently opposed to all conciliatory measures. The peace party included all the wealthy men of the country. The war party included the poorer fanatics or Zealots, and had been a mere factious minority since the death of their celebrated leader, Judas of Galilee. All ranks however were now exasperated, if not actually maddened, by the tyranny of Florus. The war party rapidly increased in numbers. A riot which broke out in Cæsarea was diligently fomented by Florus, who hoped that a general insurrection would conceal his misdeeds from the eyes of the emperor. He marched to Jerusalem, and permitted his soldiers to plunder the city and murder all they met. He even scourged and crucified Jews who were Roman citizens. He tried to seize the Temple treasures, but the war party broke down the galleries which connected the castle of Antonia with the sacred courts.

Agrippa II. attempts to mediate.—Agrippa II., the 667 head of ecclesiastical affairs, now proceeded to the fated

* The account of these prodigies may be found in the pages of Josephus.

city. His object was mediation. He represented to the people the hopelessness of opposing Rome. They replied with one voice that they had taken up arms not against the Romans, but against Florus. Agrippa told them that refusal to pay tribute, and the destruction of the galleries of Antonia, were acts of rebellion. The war party were again deserted by the multitude, and the general body of the people came forward to pay their tribute and reconstruct the galleries. The rebellion seemed at an end. But in an evil hour Agrippa advised the people to render homage to Florus until the emperor should send another Procurator in his room. The hateful name re-aroused the anger of the multitude. In one moment Agrippa lost his influence and popularity. The mob assailed him with volleys of stones, and he left the city to its fate.

- 668 **Defeat of the Romans.**—The fire of rebellion which had so long smouldered in ashes, now broke out into flames. All parties united to throw off the Roman yoke. The Romans retired to the castle of Antonia. The war party took the place and slew the garrison. Menahem, a younger son of Judas of Galilee, came forward and was at once saluted with the title of King of the Jews. He was slain by a personal enemy, named Eleazar, the leader of the Zealots, a more extreme section of the war party. Meanwhile the insurrection spread throughout the land. The Romans were assailed on every side. They were not slow in returning the attack, for they filled the towns with corpses and frequently set them on fire. At last Cestius Gallus, the Proconsul of the province of Syria, came with an army to crush the insurrection. He appeared before Jerusalem, but committed error after error ; and when he tried to carry the city by storm he was beaten back. On his retreat he was surrounded and attacked, and came off with difficulty. The success raised the spirits of the Jews ; the rising was formally organized ; and the country was divided into four provinces, each having a governor of its own.

- 669 **Vespasian sent to crush the revolution : Jerusalem torn by faction.**—The successful issue of the rebellion called for the immediate and direct interference of Rome.

The emperor Nero invested Vespasian with the military command in Syria ; whilst Titus, the son of Vespasian, was sent into Egypt to conduct the Roman legions there into Palestine. Vespasian came down from the north into Galilee with 60,000 men, and spread universal alarm. He made himself master of the various towns on his way. In one of these, named Jotapa, the celebrated historian Josephus* was taken prisoner and conducted into the Roman camp ; but he was mildly treated, for he prophesied that Vespasian would be emperor of Rome. All the Jews that were able now fled to Jerusalem, where profligacy and wretchedness increased every day. Eleazar, at the head of the Zealots, who may now be regarded as so many bands of robbers, had got possession of the Temple. The Jews desired to be released from these Zealots, and besieged the temple under Ananus the high priest. The Idumeans came to assist the Zealots, but Ananus refused to admit them within the city. During a night of earthquake and tempest, the Zealots forced open the gates and admitted their friends. Ananus was slain, and the vengeance of the Zealots and their new allies was glutted in the blood of multitudes. The suffering inhabitants of Jerusalem sought for assistance against the Zealots in Simon of Gerasa, who had taken up a position before the city with a band of robbers. Simon, after a severe fight, drove back the Zealots

* **Account of Josephus.**—The historian Josephus was born in Jerusalem, A. D. 37, of a sacerdotal family, and having received a learned education, was first an Essene and afterwards a Pharisee. Besides the vernacular Syro-Chaldee, he was acquainted with the ancient Hebrew, and was also versed in Greek literature and eloquence. In his first residence in Rome, where, probably, he acquired his knowledge of Greek, he had access to the court of Nero. After his return he was made governor of Galilee. As a prisoner of Vespasian, he took, in honour of that emperor, the surname of Flavius, (Sueton. *Vita Vesp.* v.,) and spent his latter days in Rome, where he died, A. D. 93. He wrote twenty books, entitled *The Antiquities of the Jews*, in which he endeavoured to remove the odium attaching to his nation in the eyes of Greeks and Romans ; also seven books on *The Jewish War*, which, in the year 75, A. D., he presented to Vespasian ; also three books *Against Apion*, a learned Alexandrian, who had thrown contempt on the Jews ; finally, a sketch of his own *Life*, and a small treatise *On the Maccabees*.

into the Temple, and took possession of the whole city ; but during all this time the unhappy citizens had been handled in the most horrible manner by both parties, and all Jerusalem resembled a large robbers' cave.

670 **Vespasian made emperor of Rome.**—Meanwhile Vespasian had received news from Rome of the utmost importance. Nero was dead. Galba, who succeeded him, was also dead. Otho then reigned for three months, and committed suicide. Vespasian therefore had delayed marching on to Jerusalem, and waited at Caesarea for fresh events. Next came the intelligence that Vitellius had been proclaimed emperor. The army was greatly dissatisfied. Its chief officers desired that Vespasian should be invested with the imperial dignity. He accordingly hastened to Rome, and left Titus behind at the head of the army.

671 **Three factions in Jerusalem—Eleazar, John, and Simon.**—During this delay a third party had arisen in Jerusalem. Simon, as we have already seen, held the city, and Eleazar at the head of the Zealots occupied the Temple. These Zealots split into two factions, one under Eleazar, and a second under a robber chief called John of Giscala. Eleazar, accompanied by his band of followers, seized the highest battlement of the Temple, and was there besieged by John. On the other hand, John, who occupied the outer courts and declivities of the Temple, was in his turn besieged by Simon, who held the city. These three parties were day and night in conflict with each other.

672 **Titus blockades Jerusalem.**—Meantime Titus had delayed to advance upon Jerusalem, and the opinion spread abroad that he did not feel himself sufficiently strong to take the city. Accordingly, at the ensuing Passover, the Jews, as if in peace, streamed into Jerusalem. Then, while the city was destitute of supplies and provisions, and held a million of Jews, Titus suddenly assaulted the place, gradually narrowing the base of his operations. At first the factions united and made vigorous sallies, especially on the side of Olivet ; but disunion soon returned. John recovered possession of the Temple, and he and Simon became paramount in the city. 'On the

north was the Roman camp. The most terrible famine now began. Bloody massacres among the factions, hunger, and pestilence, filled the city with corruption and stench. Josephus having in vain called on the leaders to surrender, Titus, on the 17th of May, forced his way into the new city which stood at the north beneath his camp. The defenders drew back into the old city on Mount Zion. After five days the Romans made their way into the lower city, on Mount Acra, and Titus again waited until want of provisions should compel the surrender.

Horrors of the siege, and fulfilment of prophecy.— 673
The famine was now dreadful. Fathers tore the morsels out of their children's mouths ; children did the same to fathers ; all the ties of blood and of nature were loosened. The famishing eat shoes, girdles, and the leather straps of the shields ; nay, one mother killed her infant, and roasted it, to satisfy her hunger. It was useless to think of removing out of sight the thousands of bodies that infested the city and contaminated the air. They lay in the streets, in the public places, on the roofs, and in the houses. Yet murder did not stop. The Zealots, with incredible eagerness, went on strangling, and employed the most excruciating pains in order to extort confession from those who were thought to have concealed food or treasure. Death had dropped his black wings over the city, and reaped a harvest such as he never had reaped before. Wailing and despair, horror and woe, were universal. Their fathers had said, " His blood be upon us and our children." Terribly now was the imprecation fulfilled ; fulfilled, too, were those awful words of the Saviour, " The days are coming in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they say to the mountains, Fall on us, and to the hills, Cover us." Even the Romans were filled with amazement, and Titus, lifting up his hands to heaven, called God to witness that he was not answerable for that unutterable distress. Thousands fled into the camp of the Romans, preferring death by the enemy's hand to death

by famine. Sparing their lives, Titus gave them food, and then sold them into slavery.

674 Destruction of the city and Temple.—On the fifth of July, the castle of Antonia had fallen, and Titus prepared to storm the Temple. It was his wish that the edifice should be spared, but in the operations it was set on fire by the soldiers, in order to prepare the way for storming ; and, wonderful to relate, the tenth Roman legion, who had pressed on the Jews with the greatest fury, having been repulsed, stood on the same spot on the Mount of Olives where the Saviour once stopped, and weeping over the city, said, “ The days shall come that thine enemies shall cast a trench about thee, and shall lay thee even with the ground, and they shall not leave one stone upon another, because thou knowest not the time of thy visitation.” In vain did Titus give an express command to save the Temple ; it perished in the flames. The Zealots escaped to Mount Sion, which was not conquered and destroyed until the 2nd of September. All who bore arms, and most of those who did not, were pitilessly massacred. Above a million Jews perished. Of the rest, some were sold to Greek slave merchants, others were sent into the Egyptian mines, and others were preserved for the gladiatorial games in Rome. Those whose personal appearance was most striking were reserved for the triumph. Among these were John and Simon, the latter of whom, some days after the conquest, came like an apparition from some subterranean hiding-place. The city was levelled with the soil. The walls, except an inconsiderable portion on the west, were broken down. Titus and Vespasian enjoyed the honours of a triumph in Rome ; and their triumphal chariot was followed by 700 Jews. Among the booty borne before the victors were the golden lamp, the table of unleavened bread, and a manuscript roll of the law. To the present day stands the arch of triumph, which was erected in honour of Titus and his mournful victory over the Jewish nation.

75 Dispersion of the Jews.—Sixty years later the emperor Hadrian had restored the Temple and established

a Roman colony in Jerusalem ; but the Jews, having increased in number, again attempted a rebellion. Simeon, a daring man, surnamed Bar-Cochba, "son of a star," gave himself out for the Messiah, collected a large Jewish army, and conquered Jerusalem, A.D. 134. The Romans, however, again captured the city. Thus failed the last attempt made by the nation to recover its nationality. Bar-Cochba fell in flight, the land was laid waste, and the Jews ceased to be a people. Scattered over the face of the earth, they are without a home, a temple, and a worship ; and as in them the word of God is fulfilled, so do they, century after century, afford an example of God's retributory providence, until that promised time shall come when the Deliverer shall turn away the ungodliness from Jacob, and the fulness of the Gentiles be converted to the knowledge of Jehovah.

St. James.—There are in the New Testament three persons bearing the name of James, viz. 1. *James the Elder*, who was the son of Zebedee and Salome, and was slain by Herod Agrippa I., sect. 484. 2. *James the Less*, son of Alphæus or Cleophas, sect. 485, et seq. 3. *James the Just*, who is called the brother of our Lord. The two last, however, were probably identical.* The Epistle must have been written by James the Less, but the time and place are unknown, though it was probably composed as early as A.D. 45.

The Seven
Catholic
Epistles.

676

His Epistle.—He first exhorts the Jewish Christians 677 to a steadfast endurance of various afflictions. He then speaks of the right reception of the Divine word (i.), of a practical religion, as being the true faith (ii.), of the sins of the tongue (iii.), of the lust of gain, pride, and selfishness (iv.), and finally of unrepentant rich men, of

* See Gal. i. 19. Whether, however, James the Just is identical with James the brother of our Lord, is a question which Neander pronounces to be the most difficult in the apostolic history, and which cannot yet be considered as decided. Comp. Analysis of the Four Gospels, sect. 105, and sect. 141, note.

oath taking, of intercessory prayer, and care of the sick and the erring (v.).

- 678 **St. Peter: 1st Epistle.**—Peter, who suffered martyrdom at the same time as Paul, (sect. 659,) wrote his First Epistle from Babylon, (1 Pet. v. 13,) and probably not long before his death. In this letter he first refers to the happy hope of Christians, and then exhorts to a holy life (i—iii.), requiring obedience towards magistrates (ii. 13, seq.), towards slave owners (ii. 18, seq.), towards husbands (iii. 1, seq.), encourages a tranquil endurance of sufferings and persecutions (iii. iv.), and, finally, communicates rules of conduct, especially for rulers of churches and young Christians (v.).
- 679 **2nd Epistle.**—In this letter, having first enjoined a virtuous conversation, and mentioned his reasons for writing (i.), the author warns his readers against false teachers (ii.), and such as doubt the second coming of Christ (iii.).
- 680 **St. John: 1st Epistle.**—John probably wrote his three Epistles from Ephesus, and at an advanced period of his life. In the First Epistle, the apostle confirms the certainty of the gospel, and shows how fellowship with God promotes holiness (i. ii.). He then cautions his readers against false teachers who deny that Jesus is the Christ (ii.), and enjoins holiness and love, especially brotherly love (iii. iv.), which are advanced by a firm faith, for that overcomes the world (v.).
- 681 **2nd Epistle.**—This is addressed to a Christian woman named Kyria, and to her children, whom the apostle commends. Urging to Christian love, he warns them against false teachers who deny that Christ has come in the flesh.
- 682 **3rd Epistle.**—This is addressed to a friend of the name of Gaius, whose hospitality is praised, and whom the writer strengthens in faith and love.
- 683 **St. Jude and his Epistle.**—Jude or Judas, called also Lebbeus or Thaddaeus, was the brother of James the Less, and like him was called the brother of our Lord. His Epistle appears to have been addressed to Jewish Christians, and contains warnings against godless men, and ends with exhortations to its readers to persevere in good.

684

The Revelations of St. John : 1st, its authenticity.—That this book was written by

A. D. 96.

St. John the evangelist and disciple, has been denied on the following grounds. 1. The author styles himself John, but does not mention his apostleship, whilst the evangelist never names himself. The style and language, being characterized by strong Hebraisms and other peculiarities, is entirely different from that of the fourth Gospel and the three Epistles of John the apostle. 3. It is alleged that the doctrinal aspect of the Apocalypse is different from that of the apostle's acknowledged writings. To the 1st objection, however, no importance should be attached, for why should not a writer under the immediate inspiration of the Almighty, omit the particulars which he was not prompted to record. The 2nd is answered by the fact, that the nature of the Gospel and Epistles is widely different from that of the Apocalypse, and above all, that John was an inspired writer ; rapt in ecstasy, he saw wondrous visions, and when writing the things he beheld, his language was conformed to the nature of such marvellous revelations. To the 3rd objection it may be said, that there is no opposition in the doctrine. The subject matter in the Gospel and the Apocalypse is widely different ; in the one, the Redeemer is depicted in his humble career on earth ; in the other, as a King triumphant over sin and Satan. In the Gospel we find developed the mild and amiable disposition of the disciple whom Jesus loved ; but in the Apocalypse, the inspired prophet was commissioned to pronounce woes and judgments as soon to befall the enemies of Christ. That these things are perfectly consistent with each other, is proved by the denunciations which our blessed Saviour himself pronounced against the scribes and Pharisees. Moreover, the authenticity is certainly established also by external evidence. The Book of Revelations was acknowledged by Papias and Justin Martyr, the latter of whom was living 60 years after it was written ; as well as by Irenaeus, who was a disciple of Polycarp, the actual disciple of St. John, and who expressly tells us that he had the explanation of a certain passage in this book from those

who had conversed with St. John the author. These are followed by Clement of Alexandria, Tertullian, Origin, Cyprian, Jerome, and others. Eusebius, on the other hand, is ambiguous as to its authenticity, but entitles it "The Revelations of St. John the Divine;" and in some of the ancient catalogues of Scripture, the book was omitted. The Greek church also omitted it, as the Latin church did the Epistle to the Hebrews, but Gregory of Nazianzen considered it a work of authority.

685 2nd, Its age and contents.—The book was probably written A. D. 96 or 97, at Patmos or Ephesus, after the death of the emperor Domitian, and consequently under the reign of Nerva. Amidst the conflicting opinions respecting its real object and proper interpretation, it will be only necessary here to give the following brief analysis of its contents.

686 I. The Introduction, viz. The Heading,
Analysis of Revelations. in which John describes the whole as a prophecy brought to him by an angel. i. 1—3.

687 The general dedication to the seven churches of Asia Minor, wherein John relates how, in the isle of Patmos, he had a glorious vision of Christ in all his majesty, surrounded by seven golden candlesticks, and with seven stars in his hand; and this vision commanded him to write to the seven communities what he had seen, showing that the seven candlesticks were the seven churches, and the seven stars their angels. i. 4—20.

688 The seven minor dedications, one to each of the angels of the seven churches of Asia Minor, viz. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, and giving the exact words uttered by the Saviour to the author, commanding the virtues and censuring the faults of the seven churches, admonishing some to amend, and others to be constant. ii. iii.

689 II. The visions of John.—In order to describe the second coming of Christ, the inspired author now describes four series of visions, all of which lead unto that great event, and describe the afflictions by which it is preceded.

690 His entrance into heaven.—The gate of heaven was now opened and a herald commanded John to enter.

Here he saw God on a throne, encircled with glory, and surrounded by four and twenty elders sitting on four and twenty seats, and wearing white raiment and golden crowns. And seven lamps of fire, which were the seven spirits of God, burned before the throne ; and in the midst and round about were four beasts, full of eyes, and each with six wings, who continually said day and night, " Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," whilst the four and twenty elders fall down and worship. And God had in his hand a book with seven seals, and no one in the whole creation was able to loosen them. But a Lamb who stood in the midst of the throne opened the seven seals, amidst the hymns and praises of the spiritual world. iv. v.

The Lamb opens the seven seals.—When the Lamb 691 opened the first seal, John perceived a Hero with the insignia of victory ; at the opening of the second, peace vanished from the earth ; at that of the third, famine approached ; at that of the fourth, Death and its train ; and at the opening of the fifth the blood of the martyrs cried for vengeance. The sixth seal was then opened : the sun and moon were darkened, the stars fell from heaven, and terror and anguish were universal. Four angels restrained the tempests, until an angel, who arrived from the east, had sealed, with the seal of the living God, twelve thousand of those who should be saved from each tribe of Israel. Around the throne of God stood a great multitude out of all nations in white robes, with palms in their hands, who arrived from the abodes of affliction, and were now comforted, and sung praises to God. The seventh seal was opened ; all heaven was silent ; and the seven angels from the throne of God now appeared with seven trumpets. And the prayers of the saints lay upon an altar before God, and ascended to him with the smoke of incense from the hands of an angel. vi. vii. viii. 1—4.

The seven angels sound the seven trumpets.—The 692 first of the seven angels then began the blast of war. At the sound of the first trumpet, fire, hail, and blood fell upon the earth. At the second trumpet, a fiery mountain was precipitated into the sea, and the third part of the water became blood. At the third trumpet, a bright

shining star fell upon the third part of the rivers and fountains and embittered them. At the fourth trumpet, the third part of the sun, of the moon, and of the stars became darkened ; and an eagle flew through the midst of heaven, and cried, Woe to the inhabitants of the earth ! At the fifth trumpet, a star fell from heaven, having the keys of the abyss, which it opened, from whence all sorts of poisonous vermin came forth, under a king, whose name in the Hebrew was Abaddon, but in the Greek was Apollyon. At the sixth trumpet, the four angels, which were bound on the Euphrates, were loosened ; the third part of mankind perished in war, but the survivors did not repent nor desist from their idolatry.

An angel of a colossal form then spoke with the voice of seven thunders, and extended a book to John, who was obliged to swallow it. Having thus eaten it up, John began to prophesy, and measured the edifice of the Temple ; but the outer court and the city he abandoned to the Gentiles for 42 months. Two martyrs, who are mentioned in magnificent strains of eulogy, were also obliged to prophesy, and died in the allegorical Sodom, and ascended to heaven. At the same time a great earthquake took place, and the tenth part of the city died. The seventh angel then sounded his trumpet, and the kingdom of Christ was solemnly proclaimed, and the four and twenty elders fell down before the throne of God, and sung a triumphal song. viii. 5—13 ; ix.—xi.

693 The woman clothed with the sun gives birth to a child, and flies from the red dragon.—A woman now appeared in heaven, clothed with the sun, the moon under her feet, and a crown of twelve stars on her head. Her hour of delivery approached, but a great red dragon, having seven heads and ten horns, and seven crowns on his heads, stood waiting for the birth, to devour the child, who was destined to rule all nations with a rod of iron ; but the child was caught up to God, and the woman fled to a place in the wilderness prepared of God, where she should be fed 1260 days. xii. 1—6.

694 Michael casts out the dragon, who then persecutes the woman.—There was now war in heaven between

Michael and his angels and the dragon and his angels. Michael hurled the dragon down to the earth, which occasioned a general jubilee of the heavenly host. Then the dragon persecuted the woman that brought forth the child ; but two wings of a great eagle were given to her, that she might fly away to her place in the wilderness, where she is nourished for a time, times, and half a time, from the face of the dragon or serpent. Then the dragon vomited a flood of water, to carry away the woman, but the earth swallowed up the flood. And the dragon went to make war upon the remnant of her seed. xii. 7—17.

A beast rises from the sea.—And John stood upon 695 the sand of the sea, and saw a beast rise from the sea, having seven heads and ten horns, and crowns upon his horns, and the name of blasphemy on his heads. This marine beast blasphemed God, and persecuted the saints, but was worshipped by all the world ; and power was given him to continue 42 months. xiii. 1—10.

A second beast rises from the earth.—And John be- 696 held another beast coming out of the earth, which had two horns like a lamb, and spoke like a dragon. And he exercised the same power as the marine beast, and made an image of him, and commanded the world to worship him. And he marked his worshippers with a peculiar character, and bore himself the number 666—six hundred and sixty-six. xiii. 11—18.

Angels announce the Divine wrath against Babylon 697 **and the worshippers of the beast.**—The Lamb now stood on Mount Sion, and marked his faithful followers, whilst new songs of praise resounded to his honour. Three angels then appeared in heaven. The first bore on high the everlasting gospel. The second exclaimed, “Babylon is fallen.” The third proclaimed the wrath of God against the worshippers of the beast. A form like unto the Son of man then appeared above a cloud with a sickle in his hand, and an angel also appeared with a sickle : the former performed the harvest, the other the vintage. xiv.

Seven angels pour seven plagues from seven vials.— 698 Seven angels with seven vials of wrath then came forth from the tabernacle of God, surrounded with smoke.

The first poured out his vial, from whence flowed imposthumes and ulcers upon the worshippers of the beast. The second poured his over the sea, which thereupon bubbled up like coagulated blood, and every living soul therein died. The third poured his over the rivers and fountains, which immediately streamed with blood. The fourth poured his over the sun, and men were scorched, and blasphemed, and repented not. The fifth poured his over the throne of the beast, and his kingdom was filled with darkness, and his worshippers gnawed their tongues and blasphemed God, and repented not. The sixth poured his over the river Euphrates, and the water thereof was dried up. Finally, the seventh poured out his vial in the air, and a voice resounded out of God's sanctuary from heaven, "It is finished!" Nature now seemed to be reversed, and every terrible phenomenon burst forth in it, to complete the destruction. xv. xvi.

699 **The great whore of Babylon.**—One of the seven angels now approached, and leading John into the wilderness, showed him a woman arrayed in purple and scarlet, decked with gold and jewels, and with a cup of abominations and filthiness in her hand. And she sat on a scarlet-coloured beast, having seven heads and ten horns; and John saw that she was drunk with the blood of the saints. And the angels told him that the seven heads were seven mountains, and the ten horns were ten kings, who, as yet, had no kingdom; and that the ten kings should afterwards assist the beast against the Lamb, but be overcome; and should subsequently hate the woman, and eat her flesh, and burn her with fire. xvii.

700 **Her destruction.**—Another angel then came down from heaven, and cried, "Babylon is fallen, and become the habitation of devils." Another voice from heaven then said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. The kings of the earth, and the merchants, and the sailors shall lament over her burning, but the holy apostles and prophets shall rejoice." And a mighty angel cast a great millstone into the sea, saying, "Thus shall Babylon be thrown down; the voice of the musician and the craftsman, and the sound of the millstone,

and the voice of the bridegroom and the bride, shall no more be heard there, for in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." And universal praises arose to God in heaven for his judgment of the great whore, and hallelujahs were sung, for the nuptial day of the Lamb was approaching. xviii. xix. 1—10.

The conqueror on a white horse completes the vision. 701
—John now saw heaven opened, and the conqueror on the white horse appear. His name was written on his thigh ; he was called KING OF KINGS, and the WORD OF GOD ; and he was followed by the heavenly host, upon white horses, and clothed in white linen. An angel then stood in the sun and beckoned the birds of the air to the field of battle, where bodies of princes and mighty men awaited them, for their last attempts at resistance were unavailing. The beast and the false prophet were cast into the lake of burning brimstone, and the remnant were slain with the sword which proceeded from the mouth of him that sat on the white horse, and all the fowls were filled with their flesh. xix. 11—21.

The second coming of Christ: the two resurrections 702
from the dead.—After these preparatory events upon earth, the inspired apostle saw the second coming of Christ. An angel descended from heaven with the keys of the bottomless pit. There he chained the dragon, that is, the devil, and locked his prison for a thousand years. The first resurrection then took place, that is, of the believers, who, during the period of a thousand years, were to reign with Jesus. After this the devil was to be again loosened for a short time, when he would raise frightful wars against the holy ones, but afterwards be for ever cast down into the lake of fire and brimstone, where the beast and false prophet were. The second resurrection of the dead then took place, in which all the dead, both great and small, were raised and stood before God, and were judged according to their works. xx.

The New Jerusalem.—A new heaven and a new 703 earth now appeared. A new Jerusalem adorned like a bride descended upon the earth. Its towers, its walls, and its palaces were embellished with characters of

Christianity ; and consolation, tranquillity, peace, eternal light, and the kingdom of God were there. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."* xxii. 1—6.

- 704 III. The Appendix.—There now follows the concluding discourse of the angel to John, and a concluding discourse from John to his readers, in which he denounces a threat against those who add to or take from this prophecy ; expresses a desire for the speedy appearance of Christ ; and concludes the whole with an apostolic benediction—"The grace of our Lord Jesus Christ be with you all. Amen." xxii. 7—21.

* Rev. xxi. 3, 4 ; xxii. 14.

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